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THE COUNCIL OF CHURCH BOARDS OF EDUCATION

## Council of Church Boards of Education

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# Christian Education

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### SPECIAL NOTICES

1. *The Annual Meetings* will be held in Chicago in January 19, 1938.
2. A Regional Meeting of Church-Related Colleges will be held at Kansas City, Mo., Hotel Muehlebach, Nov. 12, 1937, under auspices of the National Conference of Church-Related Colleges.
3. *Christian Education* is available at \$1.50 for single subscriptions: \$1.00 per subscription in orders of ten or more, mailed separately, with one free for each ten; at fifty cents per subscription in groups of ten or more sent to one address.

# Christian Education

Vol. XXI

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## Fundamental Facts

By PRESIDENT J. H. REYNOLDS  
Hendrix College

THE American people have all but forgotten some basic facts in their history. They should be reminded of them at this critical period in our national life.

In the first place, an elementary review of our educational history will show that our church-related colleges were America's first higher educational institutions, that they interpreted and made permanent the genius and spirit of our American forefathers, that they developed a capable independent leadership unsurpassed in human history, and that they shaped and typed our institutions in harmony with American ideals more completely and perfectly than was ever done in the history of any other country.

In the second place, this review shows that these church-related colleges have been tested by fire. They have had a continuous history of efficient service for over 300 years. Indeed, they were old institutions—over 200 years old—before tax-supported or state higher education was born in this country. They are truly ancient American landmarks in the field of higher education, the embodiment of genuine Americanism. Yea, more they are the creators, definers, and fosterers of true Americanism. They have stood for scholarship, freedom, independence, private initiative, self reliance, and sound religion. They have institutionalized these principles in American constitutional government. Free from governmental control and support, they have been loyal supporters of the highest ideals of free society and free state.

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Without levying any burden whatever upon the taxpayer or upon the government, they have furnished society with capable leadership, independent of politics, who have preserved American society and its government from the excesses of democracy and the evils of Communism, Fascism, and other forms of tyranny. To the American college, society owes a debt which she can never repay, but that fact is the glory of the college.

In the third place, in the face of paternalism, personal government, and the menace to American ideals everywhere apparent, may it not be a providential fact that history through ages of testing and experimentation has developed and perfected the American college to steer us through the present crisis back to the fundamental principles of Americanism enlightened by a deep and rich knowledge or social welfare. Is this not the church-related college's day of visitation? Will it lead us back to sound American practice? May it not only save American democracy and constitutional government, but also save tax-supported colleges now menaced by paternalism and personal government throughout the world? The typical American college, non-sectarian but devoutly Christian in religion and free from politics, possessed of the wisdom of ages of experience, faces a task worthy of its glorious history.

In the fourth place, state universities and other tax-supported institutions are deeply interested in this educational program, because one of the first institutions to be seized and used by personal and paternalistic government for propaganda purposes when it triumphs anywhere would be the tax-supported institutions. The private American college true to its genius of loyalty to American ideals has welcomed the higher institutions of learning coming into the picture in the last 75 years of our history. The two classes of institutions are mutually helpful, and one of the distinctive services of the American college is its champion of freedom and independence alike for all higher institutions of learning.

# The Church's Responsibility for Higher Education\*

BY THE REV. OSCAR FISHER BLACKWELDER  
Washington, D. C.

A NEEDY world is the environment of modern education. There is probably no more fundamental social expression of this need than the forms of government under which many men live today. In some nations it is practically impossible for the average person to practice those personal, domestic, and community virtues we call Christian. To say that all the powers that be are ordained of God is a difficult thesis to defend.

A recent civic club speaker eloquently climaxed a speech with these words, "When Fascism has had its day, when Communism has had its sway, democracy will live." The members applauded patriotically. But democracy does not have the power of self-perpetuation. Perpetual motion has not been discovered in physics, economics, or political science. That is to say, systems do not rule the world. Unsupported democracy is not the antithesis to Fascism or Communism. Someone has truly said, "He who can spiritualize democracy will save the world." That means to undergird democracy with those principles and ideals that gave it birth.

Here enters the Church. The Church is commissioned not with an exclusive but an inclusive Gospel. A sect is concerned with its own class, but the Church is concerned with humanity both in and outside her membership. The Christian Church was prototyped by that shadowy band of mysterious figures called the prophets, who spoke not to a little company of Hebrew saints but to a nation with such vision of truth and justice as God gave them utterance. Jesus spoke not only to His disciples but to His nation or they never would have put Him on the Cross. The western world was Paul's parish and

\*Read at the Sixth Annual Meeting of the Southern Conference of Church-Related College, held at Asheville, N. C., August 18-19, 1937.

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he championed the cause of Christ before emperor and philosopher. Martin Luther surely believed in justification by faith for the individual but ample references are available to show that no social problem of his generation was beyond his concern. The social task of organized religion in our day is to spiritualize democracy and at probably no point is this more constructively and creatively possible than in the field of higher education. The immediate future of our civilization is bound up with the system of education we maintain. This means a study of the Church College.

In a presentation of this subject, my first proposition is, **WHAT THE CHURCH OWES THE COLLEGE.** I suggest four obligations.

1. The Church owes the college teacher freedom of thought and speech and the privilege of an open mind, but a well operated Church college should lay down as a fundamental requirement for its faculty definite evangelical commitments, not hazy general faith in some kind of religion or spiritualized ethics. Church college faculties should have not only specialized training in their respective fields but should be able intelligently to interpret historical Christianity in terms of their fields.

A teacher of physics, for example, who has come to a constructive Christian faith through his study of physics, in addition to his mastery of his field, is ready to teach physics in a Church college. It is to such a person on a college faculty that the Church at large owes the privilege of further freedom of experiment and discovery unhampered by dogmatic definitions or social restrictions.

Lack of intelligent faith on anyone's part, especially a teacher, is confession of immaturity, which may be the price of over-specialization. Yet, when all the questions of life are over in any one's mind, the quest of life is done. We see through a glass darkly. But notice: we see through—and that saves us. We see through darkly—that challenges us. So the progress of mankind is marked by gains made by original thinkers. A man who is only a copyist can never fully interpret a creative Christ. He calls us not servants, who simply take orders, but friends, who share His mind and creative

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spirit. Christianity is not a pool of water whose depth, density, and circumference can be definitely measured by any man's mind. Christianity is a spring of water rising in the hills of God which flows into each life somewhat differently. "The wind bloweth where it listeth." The way of Christ is "Come, let us reason together," and that does not imply metallic agreement. Who shall be the instrument through which the Spirit of Truth leads society by way of the Church into larger truth? He is the student and teacher with an intelligent moral commitment ready for further adventure and discovery. "He that willeth to do shall know." "Blessed are the pure in heart for they shall see."

This conception of moral and spiritual commitment with intellectual open-mindedness is the genius of Protestantism. It is the Church's Pauline heritage in every generation. There is no place in the Church's program where a laboratory of free scholarship may be conducted more practically and constructively than in a Church college. The Church owes the college freedom to do so without any dogmatic or social limitations. If the Church is to advance beyond her history and tradition, it will be because the Church's scholars are unhampered. The Church too frequently has been willing to speak only the word good and authentic for all the ages. And some words she possesses are like that. But the Church must also be willing to speak the next best word she can grasp and she must be ready in the spirit of experiment, even by the process of elimination, the method of trial and error, to be led into larger truth.

2. The Church owes the college support for its experiments in finer ways of living. We are called to be co-workers with God to help finish this incomplete world. The Church is more than a conservator; she can also be a creator. The college is one of her best instruments for doing so. The reference now is to experiments in living that are possible on a college campus. The Church needs to regard her colleges as experimental stations, social laboratories, testing and proving grounds for advancements in living. One great weakness of education has been abstraction, teaching books and theories apart from living issues. When concepts of higher learning become so specialized and rarefied that they cannot be understood by the average lay



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group, to say nothing of actual application, the process ceases to be education. The college campus is a little world in itself. It can be a miniature republic. It may be an experiment in democracy. It might even be a form of collective bargaining or a cooperative commonwealth.

Most of our Church colleges have small student bodies and for the purpose now under consideration this is very well. In a small college the social philosophy which encourages fraternities and sororities is to be questioned. Fraternities tend to teach men to be club men instead of community citizens. Living together as one commonwealth, feeling the responsibility of one brotherhood and not of little Greek-letter sects, eating in the same mess hall, is a training for that kind of democracy which may be around the corner in America.

This paves the way for a general and brief treatment of so-called extra-curricula activities. Too many colleges are operated on the principle that a student's time is entirely his own outside the classroom and perhaps one chapel service a week. Literary societies are too often dead and public speaking courses inadequate in a day when civic clubs, parent-teacher associations, citizen organizations, political groups, professional clubs are crying for leadership. There is no business or professional man today who, if he be socially articulate, does not need the ability to think and speak on his feet. Behold the number of college men with no training whatever except in their limited fields of specialization. And not only the college man's inability to think and speak on his feet in public debate, discussion and presentation, is a definite loss, but even more serious is the fact that too many students begin to specialize even in the sophomore class and gradually think entirely in terms of their skills with no training in the humanities. For fifteen years this writer has been quite active in civic club work and it is tragically amazing to observe how few men have been trained to think on social questions. Every college campus should require "town meetings" where social issues, with which students must deal later, would be debated.

In a certain college town a class in sociology is definitely at work to rid the town of a small slum section existing in that otherwise very desirable community. Think what a training

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in citizenship such activity can mean. The Church has been too content with acts of mercy instead of giving herself through her best students for search into and attack upon those causes, like slums, which make relief work necessary.

The average college student needs training in the humanities. No student should be granted a Church college diploma who cannot prove definite social conscience and the power of moral judgment. Training in skills alone is not Christian education.

I am a fervent believer in co-education. People must live together. Why should they not learn to do so in the democracy and comradeship of a college campus? Where better can talented, dedicated youth choose life companions? Where better can they build corporate dreams for the future? As the college thus endeavors in miniature and epitome to build a better world, the Church at large owes respectful and loyal support.

3. The Church owes the college financial support adequate to the new day. In this kind of world and at this age in human history, most worthwhile things cost money. It is more than a silent commentary on Karl Marx's economic determinism. There is something very determinative about money. Running a small college and because of that very smallness calling it basically cultural and liberal, emphasizing the close personal association between teacher and student, is only the argument of a private school. Something far more fundamental is necessary to give it Christian appeal to laymen definitely committed to the cause of Christ and the Church at large. The Church college, like all our inherited institutions, is under fire and on trial. Many colleges are almost closing their doors. Their rating is insecure. They have little more than sentimental ground for appeal unless they have the leadership and faculty to do a definite Christian enterprise. When colleges do this on a broadly evangelical basis, money will come.

4. The Church owes the college specially chosen students in addition to that regular stream of youth that turns to the Church college for personal, family, or religious reasons. The program indicated in this paper presupposes not only a faculty and money, but it means picked students, chosen not only from those who are superior in high school scholarship but also from

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those who give promise of moral and social leadership. Leaders do not happen, they are chosen and called. Church colleges need students capable of the highest scholarship but with capacity for moral excellence and ethical leadership, capable of social passion and therefore of being dynamic personalities in any community and profession. Such students can outlive the world and enable a college to find her destiny.

My second proposition is, **WHAT THE COLLEGE OWES THE CHURCH.**

1. The college owes the Church guidance in social attitudes. As long as the average pastor is required to give a major portion of his time and mental interest to purely administrative and pastoral functions, someone else must do most of the creative thinking for the Church. Someone else must provide most of the scholarship. Someone else must do the writing. Except for those rare churches which enable a pastor to be an honest student, this must come largely from educational institutions. The faculties of our Church colleges and seminaries must lead the Church into intelligent and historical social thinking.

A student leader recently wrote the following: "The Church is not a part of the community or the nation. It is the communion of the saints delivered out of the community and nation into the kingdom of God. To make the Church an agent for the improvement of the present social order is grossly to misunderstand her function. Her members who receive the Word in good and honest hearts are good citizens." I quote another in reply, "A Church indifferent to righteousness, social justice and human welfare must inevitably be discarded by society, for it has departed from the will of God."

Too many churchmen have been eager to run to state and federal legislatures instead of following the far more evangelical procedure of making a public contribution of their findings after serious study and research. The average churchman of the past half century has had a decreasing consciousness of his duty to help contribute the Christian insight and solvent on public social questions in the spirit of free debate rather than in the atmosphere of professional reformers and moral policemen. The Church at large may become socially alert, responsive and responsible when the leaders of higher education analyze  
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social situations, provide the historical background, and offer suggestive guidance by which the average Churchman can make his contribution to his day and generation.

This does not mean simply a declaration of principles. The task of our day is to think and act in terms of principles. What we need is purposeful activity, and purposing includes discriminating thought. The picture is of a student struggling beneath the light of Christ with the ills of the social order that ruin, stain, and crush human life. It means not a hot tempered crusader (even though that hour may arrive) but a quiet mind saturated with His spirit at grips with the staggering facts of where men live and how they work.

2. The college owes the Church at large a philosophy of life in keeping with historical Christianity but adequate to the demands of our day. We need a larger working formula for an expanding universe, one able to take in and interpret larger viewpoints, facts, and needs.

The growth of a number of small sects, largely made up of derelict and bankrupt Protestants who have never been schooled in a Christian philosophy of life illustrates what this writer means. Many, probaby most of these, know the facts of Bible history. The sects have an almost uncanny way of producing Bible students—but students unable to gather these facts into a constructive unit and a wholesome interpretation of life which would guide them to do their real duty to their generation.

Protestantism has been called the religion of living minds. It is surely the spiritual child of St. Paul more than of St. Peter but many are questioning whether the sons of St. Paul have entered and adventured into the branches of higher education in America with as dedicated a Christian spirit as have the sons of St. Peter. A current magazine in April of this year charged that Protestantism is near the zero point as a culture producing influence—that its colleges now conceive themselves as secular institutions, that all illusion as to their possession of any special religious character has vanished, that Protestantism has surrendered its earlier sense of responsibility for higher education.

Whether this be true to any degree, the question remains, who has done the philosophical thinking of America during the past

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quarter century and what has been its outcome? Dr. John Dewey says, "The chief characteristic of the present age is its despair of any constructive philosophy. The result is disillusionment." Listen to Theodore Dreiser, "I find life to be a complete illusion and mirage. The best I can say is that I haven't the faintest notion of what it is all about unless it is for self-satisfaction. I pass quite as I came, confused and dismayed." Listen to Bertrand Russell, "We must build the future on the firm foundations of unyielding despair." And Joseph Wood Krutch, "We are carried nearer to that state in which existence is a vast emptiness."

In other words, experimentalism in philosophy has made its contribution, which has been great—but something is left out. The Christian student has been ridiculed by the experimentalist that he begins with a definite set of postulates, and ends by knowing how it will all come out, with perfect answers in the back of his book. What the experimentalist has failed to see and what his present disillusionment confesses is that there is no such thing as presumptionless thinking. The choice of a goal is the confession of a desired end—that is a presupposition.

I am indebted to a friend for the word by which we can describe the present world situation. It is the big-little word, "split." The world is split vertically into nations. Nations are split horizontally into races. Races are split obliquely into classes. Homes are split, as the increasing divorce rates indicate. The growth of mental hospitals and clinics seem to indicate the increase of split personalities. We have been leaving out the things that bind life together. The world needs some kind of cement. It is the Christian thesis that this is the meaning of religion. The very word religion means a bond—uniting men to God, to all men everywhere and a bond which becomes one's integrating principle uniting his own life and preventing a split personality. Such religion is not superstition and blind faith but intelligent confidence. When such faith goes, suspicion and fear enter—hate follows—and destruction is inevitable. To put a God-centered hypothesis into the very marrow of life is the privilege of higher education.

3. The college owes the Church leadership in an aggressive conflict with non-Christian attitudes on life and society.

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The Church has historically a primal obligation to challenge non-Christian educational polity and practice on an adult level. If certain trends in high school, college and university are held undesirable, the place to begin the attack upon these trends is with the creative minds who do the first line educational thinking and planning. The Church's fundamental task now isn't to save youth through question-fellowship periods around tea-cups. It is in aggressive conflict with the relative presuppositions and viewpoints of Christian and non-Christian conceptions of life, society, and education. The schoolman writes his books, the churchman writes his and seldom the twain meet. They misunderstand or hold in contempt each other's vocabularies and thought patterns. This is not to imagine two armies arrayed at each other, for the problem is far more subtle and serious than that. It is more like the work of Prof. McDougall in Psychology, Prof. Ellwood in Sociology, Prof. Van Dusen in Philosophy of Religion, Prof Reinhold Niebuhr in Ethics. It is probably in these fields that the struggle is centered. Forces are militantly at work to belittle religion and sneer at the Church; to put the Church out of education or to destroy the Church's educational system; to place the states and the federal government in complete control of all education. The point of this argument is that the rebuttal to such forces cannot be given on the student level alone but on the adult level where the source of the belittling and sneering lies. It is not simply a question of defense but rather of creative scholarship at desk and in classroom, dedicated in the spirit of St. Paul for our day. This must either come from the faculties of our Church colleges and theological seminaries or men must be released for this tremendous and vital service. Why should the Church ever be on the defense and take the negative? She is the establishing agent in higher education. Why shall she simply defend and refute today?

4. The college owes the Church the training of students really committed to the cause of Christ for the world. It is sheer folly for the Church to continue to support even in part colleges that turn out personal and social pagans. The kind of graduates for which this paper pleads may be very intolerant with many churches they find at home, but to the cause which



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the Church so often inadequately represents the student will be definitely committed. It may be that our denominational system is doomed in the best minds and affections of finer youth. And why should we force upon our children our divisions, our definitions, and our prejudices? If our fathers had the right to separate, have not we the right to unite?

Most Church colleges are not in metropolitan areas. Let me, therefore, use Washington, D. C., as an illustration of this last point. Why should Washington pastors encourage their Church youth to leave home for attendance at a Church college when we have in Washington five white Universities and one colored, besides several colleges and training schools? Especially is the question real when some pastors in the city have done the necessary work and paid the high and hard price which equips them to guide their students into constructive Christian life—men able to deal morally and spiritually with higher education and probably more qualified than many Church college faculties. Why should such pastors take the chance on a college faculty to send back their youth confused, dismayed and indifferent to the Christian appeal? The argument that, if one carries a proper foundation to college, his faith will not be injured has two weaknesses: the one is we are not concerned with its being injured, we want it developed; and if only the foundation matters, why have a Church college at all? When you have adequate educational facilities at home, why go away to a Church college? The only answer is that the Church college must be prepared to provide total training in character building, social outlook, and Christian commitment which even the finest combination of pastor and independent school cannot provide. "The whole of Christian education might almost be described as experiments with the hypothesis of a Christ-like God. Students must be led to test this hypothesis in every field of learning, a process whereby we really apprehend God. There must be and there can be religious vividness at the center of a whole college enterprise."



# The Place of the College in the Teaching Mission of the Church\*

By HAROLD McA. ROBINSON

General Secretary, the Board of Christian Education,  
Presbyterian Church in the U. S. A.

DR. ROSCOE POUND, Dean of the Faculty of Law in Harvard University, has a significant article in a recent number of *School and Society* on the subject, "The Place of Higher Learning in American Life." In it he says: "So far as outward manifestations go, in edifices, in institutions, in devotion of the material resources of communities to its purposes and in its hold upon popular imagination, organized higher learning has the place in American society of to-day which organized religion had in the society of the Middle Ages."

He goes on to say, "In the American city the university or college or school is as definitely at the center as the cathedral or the abbey is the center of the medieval city. Wealth is devoted to educational foundations in America to a degree comparable only to the endowings of religious foundations in the Middle Ages. Even in the rearing of monumental buildings, higher learning in America has begun to rival religion in the Middle Ages. As the medieval man of action, after a strenuous life as a soldier, devoted a large part of his gains to religion, setting up a new foundation or at least endowing liberally some features of an existing foundation, so the American men of action, after a life of economic activity and competitive achievement, devotes part of his wealth to some institution of learning or even sets up new foundations for learning on a grand scale."

In Dr. Pound's opinion, and it is an opinion which must be heeded, organized higher learning now holds the place in American society which organized religion had in the society of the Middle Ages. I am now going to waive all sorts of interesting questions in order to get at the main question. I am going to

\* An address delivered at the inauguration of Dr. Dale D. Welch as president of the University of Dubuque, October 30, 1936.

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waive the question of fact: Does organized higher learning now hold the place in American society which organized religion had in the society of the Middle Ages? I am going to waive a question of value: Is it to the ultimate good of American society that organized higher learning should hold the place in it which organized religion had in the society of the Middle Ages? I am going to waive the question as to whether we may arrive at any satisfactory conclusion by dealing with these abstract terms—organized higher learning and organized religion. Institutions have a way of belying by their grown-up behavior the ideals to which they were dedicated in their youth. This is sometimes true of the institutions which represent organized higher learning; it is sometimes true of the institutions which represent organized religion. It is, furthermore, specifically true of that institution, the Visible Church, which represents organized Christianity. I have in the last sentence implicitly waived the question as to whether there is any such thing as organized *religion*, but in that connection I must allow myself a digression before posing the main question in a form satisfactory to myself.

There are so-called *religious values* to be considered. Higher learning considers them. Dr. Pound himself suggests among the contributions which organized higher learning may make to American society: the preservation of "opportunity, freedom, and the corollary of freedom, responsibility"; "the overcoming of fear, "that formidable enemy of free institutions"; the destruction of the confident dogmatism of the self-made man; and the conquest of ignorance. I am no historian, and I am not competent to make a scientific appraisal of the contribution which the Christian religion has made to the introduction on the American scene and the preservation in American society of these religious values. It is popularly supposed that the Christian religion was the fountainhead of these values. If the ideas of opportunity, political freedom, responsibility, release from fear, humility, and that freedom of the spirit which the knowledge of truth alone can give are not native to the Christian religion, to what religion or to what organized higher learning are they native?

But, to be specific, the question is: "Has the Christian religion a contribution—I might even say, an indispensable contribution

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—to make to higher learning?" There are, in my opinion, three distinct and indispensable contributions which the Christian religion has to make to higher learning.

*First, the Christian religion offers to higher learning a living and real God.*

A recent book develops the thesis that there is at present in our American civilization a serious tension between an inherited Christian culture and a developed culture of secular idealism. This tension creates an intellectual problem of the first magnitude. It also creates an educational problem as the tension produces confusion and distress in the experience of the rising generation. Mr. Maxwell Adams, of our Board, suggests that the Christian religion has one great advantage over secular idealism in that the Christian religion can offer an object of worship, while secular idealism cannot. Of course, secular idealism might offer the "behavior of the universe" as an object of worship or even the idea of the community of higher learning. But it might turn out that neither object would command that central place in human experience which is demanded for the unification and the exaltation of human personality.

Now the Christian religion has to offer as an object of worship a God "of transcendent majesty and sole causality," to use President Whale's phrase, a living and real God; not only, please observe, the idea of a God "of transcendent majesty and sole causality," but the living and real God himself. To regard the idea of a living and real God as a substitute for the experience of the living and real God is to substitute metaphysics or dogmatic theology for the Christian religion.

So now to organized higher learning, or to the human person who is a devotee of the higher learning, the Christian religion comes and says: "My friend, you may be a great scholar, a great classicist, a great humanist, a great scientist, but you are still a man, and only a man. Naked and alone you have come into the world; naked and alone you will die. Behold, the living and real God, your Father in heaven. O come, let us worship and bow down before his transcendent majesty."

To higher learning, the Christian religion offers to contribute a blissful center of adoring praise, as interpreted in Joseph Addison's hymn:

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“The spacious firmament on high,  
With all the blue ethereal sky,  
And spangled heavens, a shining frame,  
Their great Original proclaim:  
Th’ unwearied sun, from day to day,  
Does his Creator’s power display,  
And publishes to every land  
The work of an almighty hand.

“Soon as the evening shades prevail,  
The moon takes up the wondrous tale,  
And nightly to the listening earth  
Repeats the story of her birth;  
Whilst all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.

“What though in solemn silence all  
Move round this dark terrestrial ball?  
What though no real voice nor sound  
Amidst their radiant orbs he found?  
In reason’s ear they all rejoice,  
And utter forth a glorious voice;  
Forever singing, as they shine,  
‘The hand that made us is divine.’ ”

*Second, the Christian religion offers to higher learning an absolute definition of goodness.*

President Whale, to whom reference has already been made, declares that the distinctive marks of Calvinism, that is, of pure Biblical religion, are: first, “the transcendent majesty and sole causality of God,” and second, from the human side, the response of adoration and obedience. Here are the warp and the woof of the Christian religion: a living and a real God and the response of adoration and obedience, or, let us say, the response of goodness. How shall higher learning define goodness? I remember that Gilbert Murray, during the World War, wrote touchingly concerning the death in the trenches of two or three of his young friends, the scions of the higher learning, in whose lives he discovered a higher righteousness. But higher than what? Beyond what standards?

Now the Christian religion offers an absolute definition of goodness, the goodness of the living and real God himself, incarnated

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in the life of Jesus Christ. It is not an abstract definition which could take its place in a system of ethics. It is a concrete, living definition in a Person, who takes his place as a contemporary in every age of human society, and, as the contemporary of every age, judges the age in respect to goodness.

Will organized higher education in America accept this absolute definition of goodness which the Christian religion offers? If it does, the devotees of the higher learning will have to cultivate not only the classical humility of the scholar and the man of science, but the evangelical humility of the solitary man who sees before him an ideal of goodness to which he gives his adoration but to which he is unable to give his obedience. Why should humility as a scientist be so becoming, and humility as a man be so distasteful?

Dr. Nathaniel Micklem, principal of Mansfield College, Oxford, has an article in the autumn number of *Christendom* "On the Aversion of Men of Taste to Evangelical Religion."

He says, "The man of taste and sensibility is a superior person; he is 'elevated above the vulgar herd'; he recognizes exalted ethical standards, even though he does not always follow them; he loves beauty and feels his kinship with the spiritual world. His culture is based on self-respect. . . . Alone of Christian doctrine he repudiates original sin and the depravity of fallen man. He is an intellectual and emancipated Christian. Evangelical religion is not for him . . . This is the crux. It is the recognition of a sore wound at the heart of humanity, which no earthly balm could ever stanch; it implies that all men, even the emancipated and the cultivated, are lost without a Saviour, and that redemption is not to be achieved by our fumbling efforts and our ineffectual regrets. The ultimate scandal of evangelical religion lies not in dogma or symbolism but in its intolerable offense to human pride.

'Nothing in my hand I bring,  
Simply to Thy cross I cling'—

it is *that* which the man of taste and culture cannot bring himself to say; he feels no need of so utter a salvation; to him therefore it is nonsense or mere mythology that the majesty of God should take a Servant's form."

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Now I take it that Dr. Micklem, in describing the reason for the aversion which men of taste feel toward evangelical religion, has described the general attitude which organized higher learning takes, not so much perhaps to the absolute definition of goodness which the Christian religion offers, but to the insistence of the Christian religion that all men, ignorant or learned, high or low, are unable of themselves to achieve a sufficient goodness. But nevertheless the Christian religion is bound to offer to organized higher learning this absolute definition of goodness in the life of Jesus Christ and the means of achieving it through faith in him as a Saviour.

Why should a man who confesses that the necessities of a scholar are humility and selflessness stumble at confessing that the necessities as a man are humility before the transcendent majesty and goodness of God and self-denial. To higher learning the Christian religion offers the higher wisdom of humility, denial or self.

*Third, the Christian religion offers to higher learning a reality of fellowship which transcends the fellowship of higher learning.*

It has so happened that two statements from Harvard University have recently fallen under my eye. I have used Dean Pound's statement as a sort of text. I shall now use a statement of President Conant's as leading up to my conclusion.

In responding to the greetings extended to Harvard University by other institutions throughout the world, upon the occasion of the recent tercentenary celebration, President Conant is quoted in *The New York Times* as saying:

"The greetings which you bring to Harvard we thankfully accept. In these messages of good will we read the continued aspiration of mankind toward a universal fellowship based on human reason—a fellowship devout in its admiration of what has been achieved in former times yet believing in the richness of the future which lies before us all; a fellowship which transcends all barriers of race and nation yet honors the intellectual and artistic traditions of a variety of people.

"Almost a hundred years ago Ralph Waldo Emerson, speaking of the American scholar, declared that, 'The scholar is that man who must take up into himself all the ability of the time, all the

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contributions of the past, all the hopes of the future.' In this troubled century the burden is to be borne not by one individual or by one group but by those who live in many lands. Not the scholar, but the community of scholars must take up 'all the ability of the time, all the contributions of the past.' "

It is a statement to which everyone who has the slightest feeling for higher learning must respond. It is thrilling to have so distinguished a representative of organized higher learning as President Conant speak in such strong contemporary accents on the meaning of fellowship, of community: "A universal fellowship based on human reason"; "A fellowship which transcends all barriers of race and nation"; "Not the scholar, but the community of scholars."

It is thrilling, but it is in a way disappointing. It is thrilling to have the idea of fellowship, of community, so emphasized. But it is disappointing to have such a restrictive definition of fellowship.

The Christian religion has to offer to higher learning a deeper fellowship and a more blessed community. "A universal fellowship based on human reason." If reason were all of man, such a fellowship might be adequate. But just as "physical man," "chemical man," "economic man," are abstractions that must become concrete in "plain living and dying man"; so "intellectual man," "emotional man," "volitional man," become concrete in "plain living and dying man." If a communism in Russia based on the needs of "economic man" is inadequate because man is "plain living and dying man" rather than "economic man," then a universal fellowship based on human reason is inadequate because man is just as unreasonable as he is reasonable. "A fellowship which transcends all barriers of race and nation." Yes, but not all barriers of class and condition. The fellowship of higher learning is in its essence a class and condition fellowship, a fellowship of scholars. Yes, but not all barriers of age, for the fellowship of scholars is a fruit to be eaten in maturer years. If a communism of scholars based on reason is inadequate as a basis for a truly universal fellowship, the Christian religion offers a community which transcends, not only the barriers of race and nation, but all barriers of class, all barriers of age, all barriers of



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condition—a truly universal fellowship of the spirit, a blessed community of every age, class, condition, race, nation, in which the will of the living and real God is done. The Christian religion invites the community of scholars to join in the prayer which begins: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."

The Christian religion offers to all men a place in a divine society in the making. It offers to all men an invitation to join a pilgrim band, a unity of the spirit around the world, marching onward through the night of doubt and sorrow to the consummation of the Kingdom of God.

"Through the night of doubt and sorrow  
Onward goes the pilgrim band,  
Singing songs of expectation,  
Marching to the promised land:  
Clear before us through the darkness  
Gleams and burns the guiding light;  
Brother clasps the hand of bother,  
Stepping fearless through the night."

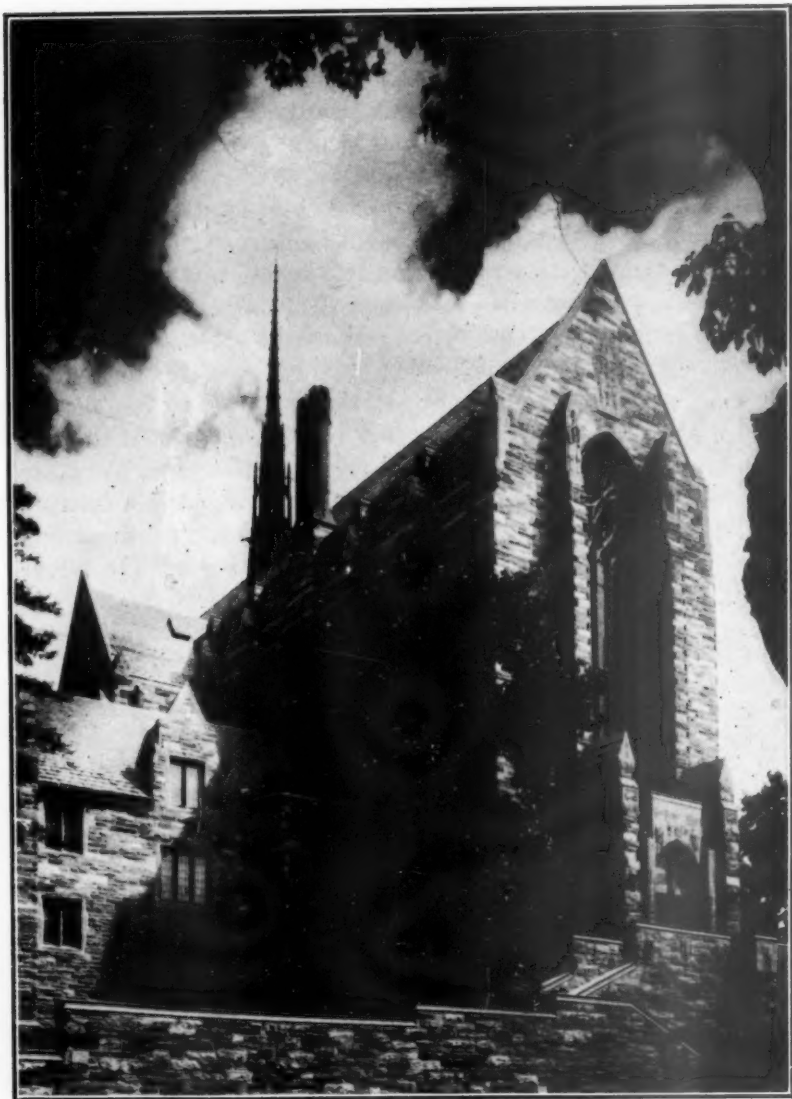
This, then, is the teaching mission of the Church. This is what the Christian religion has to offer to organized higher learning: a living and real God, an absolute definition of goodness and a power to achieve goodness, a reality of fellowship which transcends every other fellowship on earth. This the Church must continue to teach, not by proclamation only, but by the power of its own inner life as a fellowship of the spirit. And the college, the institution of higher learning, created by the Church in the pursuance of its teaching mission must construe higher learning in the terms of the higher wisdom and the higher righteousness which the Christian religion offers. The life of the Christian college which the Church devotes to higher learning must be suffused with the light of that fellowship of goodness in which God is living and real.

In saying this I am not unmindful of great difficulties. The Christian college has in these days a steep mountain side to climb, a fierce storm to battle, but light will break through the storm into the eyes of the valiant.

Two summers ago I found myself with my older son and a stranger crouched down in the low scrub off the north edge of

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the plateau of Mt. Katahdin in Maine. A storm had overtaken us in the Northwest Basin—a cold wind, driving sleet, and heavy fog. We had above us a rampart of huge slippery rocks which led steeply for two or three hundred yards to the top of the plateau. We had to travel a mile and a half on this high plateau to reach the Saddle Trail which would bring us down to safety at Chimney Pond in the South Basin. It was growing late in the afternoon. We were lightly dressed. Elevations of even 4,500 feet are not to be carelessly regarded under conditions of cold wind, sleet, and fog. We took counsel of our experience as we huddled in the underbrush before making the break into the open. We agreed to stay together. We agreed not to move from one of the infrequent cairns which marked the trail until we had discovered the next cairn through the fog. We agreed that if the plateau should prove too much for us, we would pitch over the other side and spend the night in the open. Then we made a dash up the rampart of slippery rocks. We leaned back against the strong wind that lifted us to the top. We peered through the fog to locate a cairn. Almost at the moment we reached the top and began our struggle across the plateau, the wind moderated a little, and the swirling fog began to be suffused with a faintly golden light from a sun that was seeking to banish it. We walked across a carpet of Arctic mosses and plants, gray, and green, and russet, interspersed with smaller rocks covered with green and black lichens, incredibly clean and shining. We walked in a moving chamber of clear air shut in by swirling clouds of golden mist. Gone at once were our fears. Gone at once was all sense of struggle or doubt. My son said, at the moment of the miracle, "This is great." It was great. It was a glorious adventure for the three of us in a community of spirit. So it will be in these cold, dark, and stormy days with the college which is true to the teaching mission of the Church of the living God.



ST. ANDREW'S COLLEGIATE CHAPEL AND DORMITORIES  
PHILADELPHIA DIVINITY SCHOOL

# Extension Service in Theological Seminaries

BY NORMAN E. RICHARDSON  
Presbyterian Theological Seminary, Chicago, Ill.

IT is a well-known fact that a comparison of the extension activities now being carried on by our seminaries, with those of five and of ten years ago, would not reflect changes in the convictions of seminary officials concerning the value or importance of such service. It would reflect, in some instances, exigencies in the budgets of the respective institutions. When income from capital investments decreases or contributions to current expenses fall off, it is the extension service that is apt to be the first to be amputated. The amount of this kind of surgery that has taken place during the past five years may be hinted at by the basic principle that the last addition to the curriculum is the first to go, when curtailment is unavoidable. Extension service lives a precarious life.

It may be assumed that the ultimate objective of the seminaries is, primarily, that of furnishing the respective denominations with an adequate supply of vocationally trained and spiritually dynamic leaders. No church can rise higher than the level of its leadership. This purpose has found expression, primarily, in the discovery, enlistment, motivation, training, and placement of young men whose life work is to be that of the gospel ministry. In view of the attitude of the churches, this task has become a real burden. So much so, that there has been a tendency to narrow the conception of the seminary's function, restricting it to the education of prospective ministers. The academic responsibility of some seminaries seems to cease the moment the candidate has been presented with his diploma and has received the parting benediction of the president.

In recent years, however, the phenomenal extent and the marked achievements of the adult education movement has called attention to the need of a reconsideration of the ultimate objective of the seminary. If it is true, as Thorndike, Yeaxlee, Linde-

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man, and others suggest, that ministers who have had a few years of experience can learn more rapidly and more thoroughly than undergraduates, provided mind-set and past experience are conserved, then the seminaries are brought face to face with the problem of helping ministers, after graduation, to continue their vocational training.

An increasing number of ministers in service feel the need of education that is supplementary to their seminary training. The intellectual and moral atmosphere in which they carry on their work is undergoing profound and rapid changes. New subjects are being added to the seminary curriculum. Every field of theological education is being modified. Electives that were neglected during seminary days are discovered, later, to be of first importance.

Ministers, in increasing numbers, feel the need of sharing in this new information. They yearn for a deeper understanding of the knowledge with which they have had conventional familiarity. Those who are experienced in extension work are told, frequently, that a certain lecture given in a conference or institute was more valuable than any single lecture, heard throughout the seminary course. It is an established fact that learning efficiency, within the areas covered by the theological curriculum, can be greater on the part of men who have had a few years of actual experience than it is with undergraduates.

Ministers who are in service, who sense the rapid changes taking place within the social order, and who observe the bewildering complexity of modern life, feel the need of new intellectual and emotional resources. Homiletical skills which were their major technical interest at the time of graduation need to be supplemented with ability to diagnose individuals and social groups and to manage all sorts of new situations. Their minds are set for new training. They can learn. They want to learn. They constitute a very real challenge to the seminary that sees clearly its ultimate and comprehensive objective. The task of providing a well-trained ministry for the church can no longer exclude the needs of men whose early training has been incomplete, even though they are seminary graduates, and who face the practical necessity of continuous improvement in their vocational abilities.

## EXTENSION SERVICE IN THEOLOGICAL SEMINARIES

In the "Report of the Committee on Seminary Extension" presented to the Conference of Theological Seminaries in Cleveland, November, 1931, the following paragraph occurs:

"IV. In these days, when so many and such significant contributions to theory and practice of the ministry are being made in several different fields of thought and investigation, seminaries should face squarely their responsibilities of helping the burdened and often perplexed ministers who are doing full-time service to keep abreast of their profession and to make the ministerial profession mean what it should mean under present-day conditions. Neither seminaries nor ministers should take the ministerial profession for granted; the price of religious leadership in this scientific age is life-long study and experimentation under suitable guidance. A three-year seminary course, successfully completed, does not give a minister all the training he needs for the entire span of his professional career. Failure to keep on learning results inevitably in premature retirement. Ministers, as well as representatives of other professions need to keep on learning after their graduation from the professional school. Help in post-seminary training is needed no less than during undergraduate days. Training while in service prolongs and improves the vocational usefulness of ministers. The seminary is unavoidably responsible for both the professional training of prospective ministers and the vocational training of ministers while in service."

The curriculum of the seminary is not an end in itself. Its value is determined by its usefulness. It should be subjected, frequently, to this pragmatic test. And its usefulness must be judged with primary reference to the ability of the living generation of ministers, all of them, to carry on the gospel ministry, under present-day conditions. These men, young and old, must serve the present age, if they would fulfill their calling. To maintain a tradition of theological training is a worthy purpose of a seminary only in so far as it is clear that the maintenance of the tradition is the best way to perform the service which is demanded of it at the present time. The re-education of ministers who, unwittingly, have adopted false patterns of ministerial behavior, might well be considered as one phase of the task of realizing the ultimate objective of theological education.



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There are four basic theories of the curriculum of the seminary. One is subject-matter centered. Another emphasizes traditional subject-matter primarily but seeks to relate it to vocational functions. A third studies vocational activities, primarily, but searches out the conventional subject-matter for bodies of knowledge that can be related, fruitfully, to these practical problems. The fourth makes the vocational activities analysis and description the body of the curriculum. The functional discipline and enrichment of the minister is the principle with reference to which the subject-matter and the activities of the curriculum are selected, appraised, and assembled.

Extension service is more easily related to the third and fourth of these theories than is the regular, established curriculum of the seminary, maintained with exclusive reference to undergraduates. Ministers in service have a clearer conception of what they need than do young men who have not seen actual service. They bring to the learning process a practical point of view that acts as a wholesome check upon the academic interests of the faculty. They help the members of the faculty to acquire a clearer vocational framework within which to fit their teaching. That form of extension work that brings ministers in service into intimate classroom contact with theological professors has a wholesome effect upon the point of view of the faculty. It is not impossible to imagine some seminaries that could well afford to grant free tuition, board, and room to men engaged in the active ministry, for the service they might render in helping faculty members to revise their opinions concerning the objectives of theological education.

In the "Report of the Committee on Aims and Objectives" presented at the November, 1931, meeting in Cleveland, of what was then known as "The Conference of Theological Seminaries," the function of the Christian ministry, in its various forms, was designated as follows: "(a) through preaching and teaching to increase men's knowledge and experience of God, especially as contained in the Christian religion and to summon them to personal consecration to Jesus Christ and His Gospel; (b) to lead them in their worship; (c) to be the counsellors of individual men and women in their personal duties and difficulties; and (d) to be the leaders of the Christian church in its educational, social, and missionary activities."



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In this same report, it is stated that "It is the function of the seminary to furnish its students with such knowledge and skill as will fit them to discharge effectively this four-fold function."

If, in keeping with this statement of objectives, a seminary introduces a course in liturgics, thus making available to the student body, training in this important aspect of the ministry, what shall be the responsibility of that seminary to its alumni who, for fifty years or more, have gone forth from the seminary with almost negligible training for this particular responsibility? Research and experimentation have made available a new, substantial, and reliable body of literature on this subject. There is a popular demand for improvement in the worship services. New hymnals and other materials are getting into wide circulation. The minister who is ignorant and crude in this phase of his leadership, will soon become antiquated. He faces the practical necessity of catching up with his seminary in this regard. How can this be done?

Obviously, at this point the seminary faces a new obligation as well as many new administrative problems.

Shall it establish and maintain a correspondence course, on either a credit, or non-credit, or conditional-credit basis?

Shall it send out a bulletin, calling attention to the new literature on this subject and giving an appraisal of carefully selected books and other materials?

Shall it hold a conference or institute and give a brief, intensive course on this subject?

Can it, without jeopardizing the efficiency of its faculty, ask its teaching staff to take on this additional load of work?

Should it ask one faculty member to specialize on this new subject and then go out and address various minister's meetings on the subject of liturgics?

Shall it instruct its librarian to call attention of the alumni and other ministers to the newly acquired literature on this subject and urge that this material be made use of on some library-extension basis?

Should a member of the faculty write a book review or an article for current periodicals, trying, in this way, to awaken or to intensify an intelligent interest in this subject?

## CHRISTIAN EDUCATION

Should some faculty member write a pamphlet or a new textbook in connection with his new course?

Should an effort be made to reach the laity with the gospel of improved participation in public worship?

Should specially planned extension service be directed toward the needs, interests, and talents of musicians, ushers, and others who assist in the leadership of the services?

It is evident that only those seminaries which have expanding financial resources can take up these new and challenging functions. Liturgies is only one of many phases of theological education that challenge the seminaries with this problem of extension service. The question may well be raised: Is it wise for any one seminary to undertake to maintain all of these vital forms of extension service? Should not competition or duplication of service be avoided? Is there not in this demand for extension service the basis of a new and effective appeal to the churches at large for additional financial support for our seminaries? Would it not be wise for a committee of the American Association of Theological Schools to be appointed for the purpose of investigating possible ways and means of cooperation in meeting the demands for extension service? Should there not be carried on some research and experimentation to ascertain the most effective and economical method of meeting these pressing needs of ministers in service?

In view of the nature of extension service, will it not be necessary for the seminaries to come to some mutual understanding with various Boards of Christian Education and other, similar, agencies concerning cooperation and definition of functions?

These are but a few of the questions that might be discussed in connection with the topic: The present trends and objectives of extension service.

## Cooperative Religious Work at Universities

**R**EPEATEDLY inquiries are made concerning the nature of the religious work at universities. Is it welcomed by the administrative authorities? What is done on a cooperative basis? Is it effective? Does it stand the test of time and changes in personnel? These questions are answered by the following statements describing the religious work for students as it is carried on at several schools. (Descriptions of the work at other universities will appear in future issues of CHRISTIAN EDUCATION.) It must be kept in mind that these statements do not attempt to describe the work carried on by the various denominations separate from the cooperative ventures. Some churches which are not mentioned in connection with cooperative religious work, are known to be doing very significant religious work with students, even to the extent of maintaining a student church as the Lutherans do at Cornell. The cooperative work is therefore in some places an important part but not the whole of the Christian service to students. [The Editor.]

### COLUMBIA UNIVERSITY

**B**Y the provisions of the University Statutes the direction of religious and social work is assigned to an administrative board consisting of not to exceed seven officers of the University, of whom the Chaplain shall be one, to be appointed by the Trustees for a term of three years upon the nomination of the President. Attendance upon the Chapel services is voluntary and all persons connected with the University, whether as officers or as students, are invited to take part in such services.

About the work of the Chapel and the Chaplain, and in many respects distinct from them, there has grown up in recent years a very vigorous and effective series of organizations to stimulate interest in religion, knowledge of religion and attendance upon religious services. The Sunday service in St. Paul's Chapel is at eleven o'clock and preachers from any part or branch of the

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Christian Church may be, and are, invited to occupy the pulpit from time to time. The excellent student choir provides admirable music and the service itself is that of the Book of Common Prayer. In addition to the Chaplain and his associates, there is a Counselor to Catholic Students, a Counselor to Protestant Students and a Counselor to Jewish Students. At Barnard College work of this character is under the oversight of the Director of Religious Organizations, while at Teachers College it is directed by the Dean and the Department of Religious Education. There is complete coöperation between all of these several agencies and organizations. Every effort is made to offer to all members of the University, whether faculty or students, such religious counsel and association as they may severally choose or prefer. The very large number of Catholic students has led to the building on Morningside Heights of a new church, that of Corpus Christi, in connection with which Newman House provides admirable and convenient facilities for various forms of social life and entertainment.

The Chaplain and the Counselors to the various groups of students do their work by personal interviews, by frequent visits to the homes or residences of faculty and students, by religious services and social gatherings, and by the organization of religious groups or groups for various particular occasions and purposes. All undergraduate students enrolled in Columbia College have full opportunity to learn of the provisions made for their religious life, as well as of the ways in which they can develop their religious interest and command such personal advice and assistance as they may wish.

In addition, a large number of courses of instruction is offered, founded on the philosophic study of religion, which aim to present as objectively as possible the various forms and functions of religion in human experience. These are followed by an historical survey of the great religions of the East and then by a study of the foundation of Christianity and an examination of the chief stages in its development. There are also several courses of instruction based upon the Bible, including a comprehensive survey of the several books of the Bible, their origin and contents; the famous translations of the Bible; the land of Palestine; the nature

## COOPERATIVE RELIGIOUS WORK AT UNIVERSITIES

of prophecy and summaries of the lives and writings of the great prophets and the gradual growth in religious conceptions and ethical standards throughout biblical history. Both in Teachers College and at Union Theological Seminary there are other and most excellent courses offered, with the result that this vitally important field of study and research is well provided for.

As a scholarly organ to be published every second month during the eight months of the academic year, the *Review of Religion* has just been established. Its editorial board is fortunate in having upon it representatives of many important types of religious thought in the world. It should be a very marked addition to the University's organs of influence in the field of religious instruction and the development of religious interest.

There is much yet to be done if religious knowledge, religious appreciation and religious belief are to play their just part in the modern world, but chiefly this is to be done by the family and by the church. When these two institutions do their part it will be found that what is being done on Morningside Heights is multiplied many times in effectiveness.

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### CORNELL UNIVERSITY

THERE has been developed during the last eighteen years at Cornell University a plan of united religious work which stands the test of time and changes in personnel. By this plan such religious groups of students, faculty members and alumni associated with different denominations who desire to work together have been able to do so in close union.

Beginning with the Baptist, Congregational, Episcopal, Methodist and Presbyterian groups, this united work was made more inclusive in the late 1920s by the inclusion of the Friends, the Unitarian, the Jewish, and the Roman Catholic groups. Each of these groups and the independents, who are not specifically related to any of them, have representatives in a common Board of Control and in a Student Joint Board. These are with the staff the bodies chiefly responsible on the one hand for the maintenance of the work, and on the other for the development of the activities.

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The staff is composed of the University Pastors of these different groups together with a general secretary for men's work and one for women's work, who act in a correlating capacity. The activities program is thought of comprehensively as including the varied church and denominational activities and the united activities. These united activities are planned and carried forward chiefly by the Student Joint Board and the Staff. Two principles which have been found to be important are first that we shall do unitedly those things which we find by experience can be done most advantageously together, and separately those things which experience proves can best be done separately.

Each one of the University Pastors, in addition to supervising the work of his own church or denominational group, is also responsible for guiding undergraduate leaders in one aspect of the united work. The activities program during the last year included freshmen work for women, all-campus religious meetings, campus forum series, conferences on student problems, social service in Ithaca, student counseling, courses by staff members, hospitality, intercollegiate conferences, religious extension work, special services to the students on the campus as: employment and administration of emergency loan fund, free use of rooms, maintenance of library and reading rooms, outing cabins, and the worship services in Sage Chapel and the city churches.

The Cornell United Religious Work, with offices in Barnes Hall, includes the following staff members with their special functions: R. H. Edwards and Sarah Neblett, directors; Kenneth S. Kline, associate executive; R. E. Charles, community relations; D. M. Cleary, hospital visitation; G. E. Durham, intercollegiate relations; J. D. W. Fetter, church relations; J. A. G. Moore, extension service; H. A. Moran, religious education; M. B. Pekarsky, library; and Abbot Peterson, devotional service.

—By Dr. R. H. Edwards, Director.

## OREGON STATE COLLEGE

**B**BETTER than 150 students at Oregon State College gathered for four mornings at 7. A. M. one week this spring and paid admission to hear a series of lectures on the nature of religion, its philosophy and ethics, given by Dr. D. Elton Trueblood, chap-  
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lain of the Memorial Church at Stanford University. He viewed such an achievement on an American campus as newsworthy enough for *Time* magazine.

Pushing into the background to the set-up that made such an undertaking possible, it is discovered there exists a campus student religious group so interested in seeing great things happen in the lives of their fellow students that they place their faith and effort in group cooperative enterprise. Setting for its purpose the accomplishment of all-campus projects too large to be attempted by a single group, the Religious Leaders' Council as it was named, is made up by selecting representatives from each active religious group on the campus or working near the campus in some church or student center.

In the first year, membership included only presidents of the eight student groups who wished to cooperate in the effort toward a unified approach to campus religious life. These few, working with their advisers, began a careful survey of the individual groups to find what best could be done together. They found among other things that the need for a non-partisan forum open to students and the public for discussion of political, social and economic issues was not being met. International relations emphasis found expression through the Religious Leaders' Council who by their sympathetic effort with the International Goodwill Club were able to draw upon nationals of other countries studying here to help in the presentation of a superior program.

Other projects include a special credit course admitting only persons working at executive or cabinet or council posts in the several religious groups about the campus. By means of the Religious Leaders' group also is provided teams of young people who travel to near-by communities in a service capacity, leading meetings of a religious character, presenting plays, speaking or developing a recreational affair.

A weekly luncheon meeting scheduled to bring faculty leaders or noteworthy men and women visiting the campus serves the need of airing questions in the realm of political economy, sociology, psychology and religion. Operated on a basis of cost, the luncheon is prepared by students themselves. Such a group has also attracted a number of students who commute to their homes near-by, often bringing in entirely new people.

## CHRISTIAN EDUCATION

Proposed by the Religious Leaders' Council is a project to construct on some land near Corvallis a cabin to be used by any and all religious groups about the campus for retreats and similar meetings. Already a part of the several worthy projects carried on in cooperative fashion is the period of spiritual emphasis each spring during the Easter season. It has been carried on for three years, bringing such men as Dr. Bruce Curry, Dr. John C. Bennett and Dr. Trueblood to the campus for benefit of the growing number of students interested in thinking through religion.

To the memory of students, faculty and campus people deceased during the school year has been held in years past a memorial service to honor their contribution to the life and growth of the college.

Of particular interest to older students and adult advisers is the apparently growing feeling of students generally that religion and religious activity has a definite place in the life and development of the well-balanced student. Expression of this feeling is evidenced by the larger number of student activity leaders being called in to work with special projects sponsored by the Religious Leaders' Council.

Campus religious activity here has experienced a new impetus and a new inspiration within the past three years derived from "practicing democracy" as it expressed itself in student-led and student-planned functions. Such a structure composed of the presidents of the several groups working with their advisers and feeling free to call in authority wherever it is needed, utilizing the available resources furthered by the capable, earnest stewardship of Ernest W. Warrington, has produced a spirit of campus unity and by its neutrality has greatly furthered the respect for things religious.

Chairmanship of the group has been in the hands of a graduate student or a student of graduate age who has more time to spare for the meetings with committees. Efficient working of the rather-loosely knit organization has been effected by Sunday morning breakfasts alternate weeks for discussion of plans and progress reports of active and standing committees.

Members of the present council are considering expanding their group to admit one more student from each active religious club

## COOPERATIVE RELIGIOUS WORK AT UNIVERSITIES

to further facilitate plans for the coming year by relieving the presidents of work and making them more effective within the groups they represent. Y. M. C. A.-Y. W. C. A. work here is in a state of transition. Believing that "Y" groups have a certain unique campus function to perform, members of the active Y. W. C. A. and men eligible for the present inactive Y. M. C. A. have formed a transition committee which functions in close cooperation with the Religious Leaders' Council. Within the coming year it is hoped they will effect a plan whereby the "Y" groups can further affiliate with the campus leaders' group, yet maintain satisfactory relationships with the national body.

—By Don Telford, former President, Religious Leaders' Council.

### THE UNIVERSITY OF CALIFORNIA AT BERKELEY

TEN thousand of Berkeley's fifteen thousand university students state a religious preference, a fact which the University records but in no way seeks to evaluate. The administration, though personally friendly to religious influences, follows the best tradition of public education in avoiding the merest suspicion of sectarian favor. Welcomed to the campus are such events as bear the mark of genuine cooperative effort among the faiths.

Organized religion is around the fringes, rather than in the midst of the university. Catholics, Jews, and twelve Protestant denominations have churches so near the campus as to make special appeal to student groups. Catholics, Jews, Episcopalians, and Christian Scientists maintain special student centers or club rooms. In most of these cases, as also with the Baptists, a paid full-time or part-time worker is employed, while Lutherans give the charge of student contacts to one specially qualified local pastor.

Generally vital and attractive to students are the offering of the church groups in the opportunity for personal counselling, worship, discussions, study groups, service, and fellowship experience. As might be expected in a large metropolitan institution, many churches throughout the San Francisco area share the loyalty of students on the week-end, while the campus agencies do much during the week by way of luncheons and interest groups.

For Presbyterians, who lead all constituencies with 11 $\frac{3}{4}$ % of the entire student body, Westminster House serves skillfully to

## CHRISTIAN EDUCATION

correlate the student work of several churches representing diverse theological outlooks. Newman Hall has long maintained a strong program for the 1500 or more Catholic students who attend the University. Scarcely fewer are those who come from Methodist homes to furnish challenge to the long-established Wesley Foundation and the newer Epworth (M. E. South) center.

Greatest degree of campus penetration is achieved by the two Christian Associations. The Y. W. C. A., situated near the main campus entrance, maintains a staff of five secretaries headed by veteran leader Lillie Margaret Sherman to carry on an active program of counselling, group discussion, study classes and community service. A frankly Christian approach to the varied problems of campus, community and world is apparent in the report of the year's activity.

Modestly housed, but exceptionally well-manned, the University Y. M. C. A. brings to men students a similar emphasis upon combining personal religion with intelligent approach to social questions of the day. Secretary Harry Kingman heads a staff of four, besides serving as Freshman baseball coach and Freshman counsellor. More than 1500 different men students are recorded as having taken part in the many activities of the Association during the year. Both Christian Associations participate in the Berkeley Community Chest.

Leadership of the Y. M. C. A. and Y. W. C. A. in cooperative endeavor is evidenced in their sponsorship of the Interchurch Council, representative of eight evangelical Protestant student groups. In the year past the Council met weekly, staged semesterly youth mass meetings in the churches, furnished denominational preference list to all religious groups, conducted commissions in the field of economic and world affairs, sent deputations into neighboring communities, conducted a reconciliation tour (the first of many, it is hoped) of San Francisco labor relations, and sponsored a meeting with Muriel Lester in California's famed International House.

An Interfaith Council entered its second year under the special initiative of Rabbi M. J. Merritt, whose Hillel Foundation serves California's 560 Jewish students. Unitarians, Mormons, and (with limitations) Catholics here joined the rest to sponsor such

## COOPERATIVE RELIGIOUS WORK AT UNIVERSITIES

speakers as Sherwood Eddy and Alexander Meicklejohn. Numbers of faculty men have joined actively in the Eastbay Religious Fellowship, an interfaith group.

The cordial cooperativeness of the Association and church group is evidenced by large overlapping of personnel, evident community of interest. California's delegation of 130 at the mid-winter Intercollegiate Student Conference at Asilomar is said to be the largest ever present at such a conference.

Campus religious workers have held regular meetings, under chairmanship of Congregational Director Fred Morrow, to study, pray, and talk together concerning common interest and problems.

Not least in any campus set-up of religion is the matter of personal leadership. Typical of California's veterans is Dr. Lewis B. Hillis, Presbyterian University pastor who during the year was awarded one of his denomination's five citations for distinguished service in Christian education. Newly come last year were Mr. Cecil Hoffman, as director of education in progressive St. John's Presbyterian Church; the Rev. George Burcham as director of the Wesley Foundation; Dr. Randolph Miller, who has succeeded Rev. Sturgis Riddle as chaplain to Episcopal students; and Miss Leila Anderson as Associate General secretary in the Y. W. C. A. These newcomers have added to the already prevailing harmony of religious forces.

—By Rev. Fred Morrow, Director of Plymouth House

### THE UNIVERSITY OF CALIFORNIA AT LOS ANGELES

THE University Religious Conference is a unique and completely American approach of religion to a university campus. It brings into one building, in a program of activity, those students who admit their connection with any branch of Protestantism, Catholicism and Judaism, as well as those who, not understanding the organized institutions of religion, are prone to consider themselves quite erroneously, as non-religious. The basic assumption of the University Religious Conference is that every individual is inherently and incurably religious, and that it is the job of such organizations as the Conference to uncover that religious instinct, to bring it to the consciousness of the individual and then to route him into some of the social groupings and expressions of religion.

## CHRISTIAN EDUCATION

In the effort to act on this assumption the Conference has, during the past three years, been remarkably successful. It created a Student Board, whose job it was, avowedly, to create an atmosphere on the campus, in which religion could flourish and grow. As a result, within the three year period, there has been developed a situation in which the leading candidate for the student body president stated as his prime qualification his membership on the Student Religious Board; the chairman of the student Religious Board received the coveted honor award at the same time as did the presidents of the student body and the women students; the social service side of the religious board was able to raise on the campus a total of \$1978 for its project, and the inclusion of religion into the normal activities of the campus are taken for granted. All of which may not be unalloyed advantage, but it makes it possible for the announcement of the religious activities to be made in the Freshmen Assembly, and to have the orientation program at the religious building respected and worked into the entire orientation program of the university. It makes possible daily open houses and teas at the building in which all the groups cooperate and campus leaders and faculty are present. And it has made it possible for the program of each of the groups, as well as the cooperative programs to be highly respected. The programs of the groups partake of both the instructional and activity types.

Several outstanding cooperative ventures deserve mention. One was the joint observance by the Methodists and the Council of Jewish Students of the Peace Day Fast, culminating in a reverent discussion of the necessity of a passion for peace. In the Religious Conference, any two or more groups who want to cooperate on a given venture, can do so. A second was the joint Holy Week services conducted for several years by the joint Evangelical Protestant groups. Dinners, followed by a series of Bible lectures by the leading Biblical scholar of the community, are held on Tuesday, Wednesday and Thursday, of Holy Week, the last one culminating in a communion service in the near-by church. Finally, this last year saw the most unique cooperative venture—a celebration of the Passover by the Council of Jewish students to which they invited some sixty Christian friends. For the most

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## COOPERATIVE RELIGIOUS WORK AT UNIVERSITIES

of the latter, it was the first experience of the ritual in which Jesus was engaged when he instituted the Last Supper, and it meant much to both groups. Another similar enterprise was the dinner which a group of students, all of whom had the respect of the university for their scholastic attainments, gave to a selected list of the faculty, at which time the students, then about to graduate outlined the lacks which they felt in the state university educational system—chief among which was the religious dynamic. The leader of the group, incidentally, has been invited to the Williamstown Institute of Human Relations, to attempt the same idea on a broader scale.

At the University of Southern California which is a private and not a state university, there is one thing worthy of comment—a Course, dubbed Religion 60, given in four sections, simultaneously, by a Jewish rabbi, a Protestant minister, an Episcopalian rector and a Latter Day Saints' apostle, on the theology and history of their own religions. A student enrolling for Religion 60, chooses which section he will enter and receives university credit.

—By Adaline C. Guenther, Associate Secretary, the University of Religious Conference.

### THE UNIVERSITY OF MICHIGAN

DURING the past five years at the University of Michigan President Alexander G. Ruthven has advocated coordination which will give freedom to religious education without yielding to sectarian emphasis. The president asked: "Is there not some means whereby the several schools of religious thought can be made administratively a unit just as several schools of psychology are a department?" Two years of discussion, surveys, and envoys sent to other universities (1931-33) were devoted to the answer for Michigan. Then the University created the office of *Counselor in Religious Education*. (See CHRISTIAN EDUCATION, Dec. 1936.)

1. Various adjustments are made or are in process. At the campus or nearby are the following agencies built up by the community and in some cases subsidized by religious bodies within the State of Michigan or by a denominational Board of Educa-

## CHRISTIAN EDUCATION

tion: (1) *Protestant*: Baptist, Christian Science, Congregational, Disciples, Dutch Reformed, Episcopal, Evangelical, Lutheran, Methodist, Presbyterian, Quaker, and Unitarian. (2) *Catholic*: Roman Catholic Chapel. (3) *Jewish*: Hillel Foundation. (4) *Eastern*: An assistant counselor to foreign students endeavors to meet the needs of Orientals. (There are about 300 foreign students.) These several functioning units bound themselves together in a *Council of Religion*. Twenty-one students, two faculty persons in advisory capacity, and a clergyman make up this coordinating unit. The Council functions through the office of the Counselor in Religious Education and its projects use any available University rooms or building. The constituencies are equally represented, two students from each (Protestant, Catholic, Jewish, and Eastern). To these eight are added thirteen students "at large," to complete the Council.

2. Many projects in religious education show vitality. Among them are: The Spring Parley, (a Socio-religious forum); Inter-Faith Symposium, (a comparative religion seminar); A Peace Council; Freshman Rendezvous; Lectures on Religion; Group Co-operatives; Inter-Guild Devotional Life (Chapel), and Counselor Training (Camp and Courses).

3. In May, 1936, a *Degree Program in Religion and Ethics* was authorized by the College of Letters, Science and the Arts with Professor L. L. Waterman as administrative chairman.

4. In May, 1937, through the joint action of the Student Christian Association, local clergymen, the President of the University and the Counselor, an inclusive organization was created to be known as the *Student Religious Association*. Its Board of Governors is composed of five faculty persons, two alumni and two students. A Director of religious activities is to be employed by this Board, thus relieving the Counselor in Religious Education of the oversight of activities and projects. This new Association will absorb the above mentioned Council of Religion and their activities. Representation remains as before.

Agreement on the part of the University to foster a campus wide program of *religious activities* caused the Student Christian Association to transfer its two properties (Newberry Hall and Lane Hall) to the newly created Board of Governors. Mainte-

## COOPERATIVE RELIGIOUS WORK AT UNIVERSITIES

nance will be carried by the university. The director will be supported from trust funds. It is hoped that the demand for federation of the church units when accompanied by an adequate headquarters with a sympathetic and experienced staff will lift the Church guilds, foundations and chapels to educational strength. The new plan should provide for the churches a more vital campus experience. In turn, joint participation should quicken faith upon the campus.

5. *The Director* of the new Religious Association operating with this "Activities" Board will devote talent and time to the so-called voluntary religious life. The duties of the *Counselor* in Religious Education are: (1) The University will seek to understand the problems of Religion on the part of students and improve the facilities for spiritual development. (2) the Counselor in Religious Education will be available daily to advise students upon religion and personal matters, and (3) He will serve as contact person between the University and religious agencies and be an adviser to the University in religious affairs.

At present we have the difficult task of setting before Freshmen and Sophomores the necessary inspiration and instruction for the cultivation and maturation of every former religious interest. Likewise, the companion task confronts us, namely: How teach religion to the professional students who are virtually excluded from our Degree Program in Religion and Ethics as offered in the Arts College?

—By Dr. Edward W. Blakeman,  
Counselor in Religious Education.

### THE UNIVERSITY OF WASHINGTON

**T**HERE are ten organized student religious groups other than Catholic, Jewish and Christian Science at the University of Washington. One other Protestant group is in process of reorganization and should be a more active and functioning body during the coming academic year.

Twelve years ago the Campus Christian Council of the University of Washington was organized to facilitate cooperative planning of the various Protestant groups. At that time it was expected that a permanent school of religion would be founded and that it would be one of the main emphases of the cooperating

## CHRISTIAN EDUCATION

groups. These plans did not fully materialize, although some classes were conducted under volunteer leadership.

During the past eight years the Campus Christian Council has steadily grown in influence, in quality of program and in cooperative spirit. The Council consists of three representatives, two students and the director or secretary, of each of the participating groups, making in all, at present, a group of thirty. The Council meets every second Thursday evening to transact necessary business and to discuss questions of vital concern to the religious life of the campus. Officers are elected in April and the new members of the Council hold a planning conference in May, at which time plans for the coming year are determined. A similar conference is held in midwinter for purposes of check up and planning for the balance of the year.

Standing committees are appointed by the executive officers immediately following the May conference on the basis of the expressed interest of the various members of the group. These committees are charged with the responsibility of carrying forward through the year the major policies decided at the conference. The committees are: religious education, social and economic problems, recreation, worship, publicity, world fellowship, and program. The latter committee keeps all of the groups informed regarding the dates and plans of group activities so that there will be a minimum of conflict and so that all groups may join in united effort when the Council sponsors an event. A bulletin is to be issued this year giving dates well in advance of their occurrence.

The Religious Directors Association consists of the full or part-time workers associated with the groups included in the Council. The Directors meet every second Tuesday morning for fellowship, study of some basic problem and discussion of ways and means of cooperating more effectively with the committees of the Council. Great care is taken that decisions reached by the Directors does not interfere with student initiative or control of policies and program which normally lie within the province of the Council.

The Council sponsors three major emphases during the year, one each quarter. The fall emphasis is usually the Christian

## COOPERATIVE RELIGIOUS WORK AT UNIVERSITIES

approach to world affairs; the winter emphasis deals more directly with the philosophical and theological issues confronting the Christian faith; and the spring emphasis is upon a Christian approach to contemporary social and economic problems. These series of meetings are in the nature of chapel services held in a near-by church, university assemblies, forums, luncheons and small discussion groups. Often a group of fifty to seventy students and faculty will spend Saturday in conference with the leader at some near-by attractive spot. The special emphases are sometimes rearranged to meet the exigencies of available speakers or other factors. These events have, thus far, been the most effective part of the Council's program.

Various attempts have been made to start a School of Religion but the problem of limited funds, uncertainty until recently as to the possibility of securing University credit for work done, and other difficulties have led the Council and the Directors to the conclusion that another approach to the problem of religious education must be made. Steps are now being taken to employ the services of a faculty member on a part-time basis who will offer a course in religious literature, for which University credit will be given. There is also some hope of arranging for a visiting professorship of an outstanding theologian or religious leader for a period of one year who would be paid by the Council but would be recognized as a faculty member in good standing. This plan is still in process and should not be considered as an accomplished fact. It is the result, however, of a growing conviction that religious instruction should be more closely integrated with the normal processes of the University and that the setting up of a separate School of Religion is a doubtful procedure. The University authorities are sympathetic and ready to assist so far as the law permits. Due regard for the rights of other religious groups is naturally kept in mind.

There are many other activities undertaken by the Council such as intergroup luncheons, socials, discussion groups, observance of Armistice Day and worship services. There has been a steady improvement of the morale of the Council and an increasing recognition on the part of general membership of the participating groups that cooperation is not only desirable but necessary.

## CHRISTIAN EDUCATION

The Religious Directors have respect for each other and sharp differences of opinion have tended to increase the sense of fellowship rather than otherwise, a healthy sign of growth and of Christian brotherhood.

—By Herbert L. Seamans, General Secretary, Y. M. C. A.

### THE UNIVERSITY OF WISCONSIN

CLARENCE A. DYKSTRA, President of the University of Wisconsin, recently made a statement which indirectly set forth two of the high spots characteristic of the religious work at that institution. Said President Dykstra,

“In the cultivation of the spiritual values which help to make for sound education, the University has next door to the campus a group of student chapels and parish houses in the keeping of devoted pastors and leaders who supplement the work of this institution in the building of character and in the stimulation of the religious life of our students. We are glad to have them here. Their fellowship with students has been of the utmost value to those generations of Wisconsin men and women who have taken advantage of the opportunity for such association. I commend them for their long service here and I welcome the opportunity they offer to the young men and women who throng this campus.”

Note that the administration welcomes the presence of the student religious leaders. That is important. It is of special significance because Wisconsin is a state university in which the teaching of religion is prohibited by law; and yet it is satisfactorily provided for and encouraged through the agency of the denominational religious organizations which are near-by. Ten student churches and two interdenominational groups have buildings and facilities bordering on the campus. In charge of these are fourteen full-time pastors and directors, as well as several part-time associates. There is a noticeable feeling of rapport between the University administration and the student churches which results in the most friendly and helpful co-operation. This is a high spot of the religious work at Wisconsin, one whose value is beyond measure.

Note also in the President's statement the thought that the work of the student religious centers supplements that of the University. This feeling very distinctly is present in the minds of the



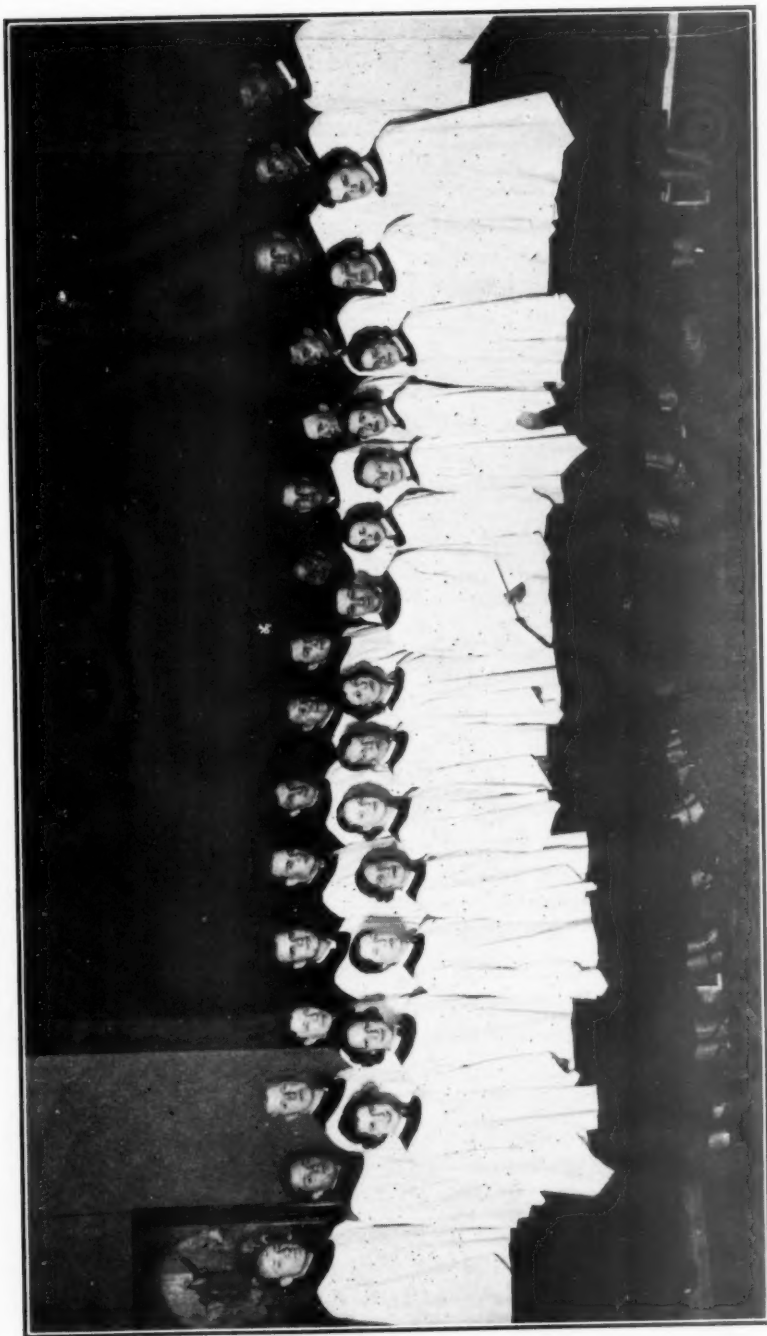
## COOPERATIVE RELIGIOUS WORK AT UNIVERSITIES

faculty and the minds of the students. One would not dare say that it was a unanimous expression, but one could safely say that it is a majority feeling. Its existence lends greatly to the effectiveness of the programs carried on in the student centers. Starting out with the understanding that their work is recognized as important beyond the bounds of their own community and that it is looked upon as an integral part of the education of youth, the pastors of the student groups find an encouraging atmosphere in which to work. This again is a high spot in the situation which obtains at the University of Wisconsin and likewise is one of great value.

Looking at the work from an angle other than that of the relationship to the administration, one is struck by the spirit of fellowship which exists between the pastors of different faiths and denominations. In the past few years great strides have been made in cementing the bonds of friendship between the groups. Scheduled meetings for the discussion of common problems and informal study groups for the pastors have been of inestimable help. Catholic, Protestant and Jew, sensing that their common task of attacking religious indifference and illiteracy was likewise the greatest task of each, have co-operated heartily. Through an Inter-Church Council the students find ways of expressing their common religious interests and meeting their common religious problems. A Peace Service on April 6th, in which Catholic, Protestant and Jew participated showed the possibilities of co-operation and served as the inaugurator of more union ventures.

The programs of the various student centers are interesting and similar. They all attempt to develop strong student leadership, fully meeting the needs of all students. There is a genuine desire to make real and enriching the services of worship, to make full the store of religious knowledge, to make strong the religious philosophies of life, and to make long the vision with which students see. In work and play together this goal is sought. Of Wisconsin it can be said that this student work is carried on interestingly and steadily; perhaps no more significantly than it is in other places, but at least with a degree of success which reaches up to that which other universities have attained.

—By Rev. James C. Flint, Congregational Student Pastor.



THE LUTHERAN CLUB'S A CAPELLA CHOIR AT THE UNIVERSITY OF MICHIGAN

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# A National Survey of the Religious Preferences of Students in American Colleges and Universities, 1936-1937.\*

BY GOULD WICKEY

WHAT effect has college on the religious attitudes of students? Are American students refusing to be affiliated with the churches? Just how many students with religious preferences are there in state colleges and universities? Does much difference exist between the religious attitude of students in church-related colleges and those in state and private educational institutions? Are the churches sending their youth to colleges in proportion to their numerical strength? Are the schools interested in securing data on the religious preferences of their students?

## I. THE INQUIRY AND RETURNS

These and other questions are now answered in a national survey of the religious preferences of students in the colleges and universities of America, as authorized by the Council of Church Boards of Education. The inquiry blank listed the following religious groups: Seven Day Adventists, Baptist, Seven Day Baptist, Church of the Brethren, Roman Catholic, Christian-Congregational, Christian Science, Church of God, Disciples of Christ, Protestant Episcopal, Evangelical, Evangelical-Reformed, Friends-Quakers, Hebrew, Latter Day Saints, Lutheran, Mennonite, Methodist, Moravian, Presbyterian, Reformed, Unitarian, United Brethren in Christ, Universalist. Other groups were to be included under the caption "others." Two other items were: "No Preference" and "No Information." The blank gave opportunity for listing the religious preferences of both the students and the faculty.

\* The author is deeply grateful for the painstaking labors of Miss Ella Engel and Miss Rae Bailey of the office staff in the securing and tabulation of the data.

## CHRISTIAN EDUCATION

The information was sought from 1458 educational institutions, including state and municipal, independent, Protestant and Catholic; the four year and the junior colleges. Of this number 1171, or 80.3%, returned usable data; 169, or 11.6%, reported no data available or illegal to inquire; and only 118, or 8.1%, neglected or refused to make a return. In other words, 1340, or 91.9%, of the colleges and universities in America replied to the inquiry. *For this splendid cooperation on the part of the college and university officials, the Council of Church Boards of Education is deeply grateful.*

TABLE 1  
INSTITUTIONAL TYPES REPRESENTED BY RETURNED QUESTIONNAIRES

	Number Schools	Report- ing Data	No Data Avail- able	Illegal to Inquire	Not Report- ing
STATE AND MUNICIPAL					
—Four-year.....	296	232	36	18	10
—Junior.....	231	119	63	6	43
Total.....	527	351	99	24	53
INDEPENDENT					
—Four-year.....	109	89	11		9
—Junior.....	111	64	23		24
Total.....	220	153	34		33
PROTESTANT					
—Four-year.....	369	356	4		9
—Junior.....	149	137	4		8
Total.....	518	493	8		17
CATHOLIC					
—Four-year.....	147	138	2		7
—Junior.....	46	36	2		8
Total.....	193	174	4		15
Grand Totals.....	1458	1171	145	24	118

At no time in the history of American education has a study of such magnitude in this field been effected. Ten years ago, Dr. O. D. Foster sought information from 180 primarily state colleges, universities and normal schools, of which 150 replied. In 1929-30, Dr. Raymond H. Leach gathered similar data from 98 publicly controlled colleges and universities. And in 1930-31, under

## A NATIONAL SURVEY

the authority of the Association of American Colleges, Mr. A. M. Palmer released figures of the denominational preferences of students in 95 small liberal arts colleges.

In percentages the returns were from 95.1% of the Protestant, 90.2% of the Catholic, 69.5% of the Independent, and 66.6% of the State educational institutions. With regard to "No Data Available" the percentages are 1.5% of the Protestant, 2% of the Catholic, 15% of the Independent, and 19% of the State. In the column designated, "Not Reporting or Replying," were 3% of the Protestant schools, 8% of the Catholic, 10% of the State, and 15% of the Independent. While we would expect the state and independent schools not to be responsive to the request, there appears no reason why any church-related college would be indifferent to such a study.

Twenty-four institutions in nine states reported it was illegal either by legislative enactment or charter statement to inquire into the religious preferences of students. Several institutions released data only on condition that it would not be made public, except to individual church boards of education who may be interested in religious work among students at such institutions. It is for this reason that the tables will show the situation by states and types of institutions rather than by individual schools. The data for any one or group of institutions will be furnished by the office of the Council of Church Boards of Education to the church authorities requesting it.

The returns on the religious preferences of faculty members were not satisfactory for the country as a whole. It may be that detailed study will show worthwhile data from certain groups and certain areas which may be released in due time.

## II. THE FIGURES TELL A STORY

While it is our purpose to allow the figures to tell their own story, some comment on the tables which follow may be desirable.

Table 2 shows the denominational preferences by states according to both the four-year and the two-year (junior) colleges. The junior college have had a remarkable development in the past twenty years, although retarded greatly during the past five years. The church boards of education will be interested to learn

## CHRISTIAN EDUCATION

the number of their students who are attending this type of school. For the country as a whole, it appears that one-ninth of the students are attending junior colleges. For some of the smaller denominations, one-third of their students are in junior colleges.

Tables 3, 4, 5, and 6 show the denominational preferences by states in state, independent, Protestant and Catholic schools, respectively. These exhibits are valuable to indicate in any one state the type of school which is being selected by the youth of any one denomination. Some churches will be surprised to learn that in some states, even where they have a college, more of their students are attending the schools of other denominations than attend their own church college. And of course still larger numbers are attending the state and municipal colleges and universities. Table 7 exhibits similar information with the data on the types of schools further broken down between the four-year and the junior or two-year schools.

### III. SOME OBSERVATIONS

1. *Cooperation between School and Church.* Often the Church is criticized for not being more interested in its youth at college. Generally there is ample grounds for such comments. On the other hand, in some institutions of higher education there is not the cooperation between the college and the church which might exist. For example, it is most difficult for any one denomination to be of religious service to its students if it cannot secure a list of their names from the offices of administration. Of the Independent schools, 15% and of the State and Municipal 19% reported that they did not have the information we sought. No doubt a large proportion of those who did not answer the inquiry had nothing to report.

The American Constitution separates the Church and the State, but not necessarily the school and the church, or education and religion. As noted above, twenty-four institutions in nine states reported it was illegal to inquire into the religious preferences of students. This office has had correspondence with an educational official in every state. That study shows that apparently only Iowa and Wisconsin have legislation which would prohibit seeking the religious preferences of the students. Experiences have

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TABLE 2  
DENOMINATIONAL PREFERENCES BY STATES ACCORDING

	Adventist, 7 Day	Baptist	Baptist, 7 Day	Brethren	Catholic, Roman	Christian-Cong.	Christian Science	Church of God	Disciples of Christ	Episcopal, Protestant	Evangelical	Evangelical-Reformed	Friends	Hebrew
ALABAMA														
Four-Year	3	4224			156	198	22	82	131	253	3		2	
Junior	88	280	1		13	10	3	5	1	28				
Total	91	4504	1		169	208	25	87	132	281	3		2	
ARIZONA														
Four-Year	5	307		2	450	177	107			340	4			
Junior	1	45			68	32	12	1		37			2	
Total	6	361		2	518	209	119	1		377	4		2	
ARKANSAS														
Four-Year	5	1526			223	352	7	36	274	250				2
Junior		630			56	124	5	23	1	22				
Total	5	2156			279	476	12	59	275	272				
CALIFORNIA														
Four-Year	532	1580	1	119	6328	2757	2097	10	301	3210	23		119	15
Junior	382	803	15	46	1466	942	798	15	28	740	20	6	23	3
Total	914	2383	16	165	7794	3699	2895	25	329	3950	43	6	142	18
COLORADO														
Four-Year	15	444		21	945	696	188	3	12	169	134	1	12	1
Junior	1	92		1	118	89	20	3	1	45	1			
Total	16	536		22	1063	785	208	6	13	214	135	1	12	1
CONNECTICUT														
Four-Year	2	152		4	1444	875	109	1	4	1661	5		10	7
Junior		6		1	114	69	1			155			1	
Total	2	158		5	1558	944	110	1	4	1816	5		11	8
DELAWARE														
Four-Year		21		1	121	2	4			92			15	
Junior	No such institutions													
Total		21		1	121	2	4			92			15	
DIST. OF COL.														
Four-Year	682	452		1	1197	61	15		2	196	1		1	
Junior		15			61	18	9			111				
Total	682	467		1	1258	79	24		2	307	1		1	
FLORIDA														
Four-Year	9	1907		3	582	258	136	3	79	881	1		9	3
Junior	1	200			22					1				
Total	10	2107		3	604	258	136	3	79	882	1		9	3
GEORGIA														
Four-Year	6	3927	229		158	256	20	24	22	451			2	2
Junior	2	1357	211		55	41	4	2	7	63				
Total	8	5284	440		213	297	24	26	29	514			2	2
IDAHO														
Four-Year	12	177		16	2454	266	67	69	34	250	2		9	
Junior		41		2	83	79	10			45			2	
Total	12	218		18	2537	345	77	69	34	295	2		11	
ILLINOIS														
Four-Year	17	1896		67	3130	3166	1046	36	380	1732	633	153	51	23
Junior	6	99		2	423	130	88		14	102	38	2	1	
Total	23	1995		69	3553	3296	1134	36	394	1834	671	155	52	23
INDIANA														
Four-Year	347	1041	102	518	4770	1266	362	47	1346	506	332	19	405	3
Junior		11	3		394	32	1			1	11		2	
Total	347	1052	105	518	5164	1298	363	47	1346	507	343	19	407	3
IOWA														
Four-Year	19	640		31	2359	1799	192	19	450	465	232	10	125	2
Junior		62		5	332	172	8	1	27	21	10		11	
Total	19	702		36	2691	1971	200	20	477	486	242	10	136	2
KANSAS														
Four-Year	9	1312		219	1561	2142	182	17	90	554	166	2	144	
Junior	1	256		21	403	294	26	22	65	30	3		81	
Total	10	1568		240	1964	2436	208	39	155	584	169	2	225	
KENTUCKY														
Four-Year	9	4601		8	1185	986	80	216	1245	313	52	66	12	1
Junior	1	777			371	150		4	92	9				
Total	10	5378		8	1556	1136	80	220	1337	322	52	66	12	1
LOUISIANA														
Four-Year	28	3595			5256	260	145	38	26	1043	66		1	6
Junior		870			208	25	8	17	6	43	1			
Total	28	4465			5464	285	153	55	32	1086	67		1	6
MAINE														
Four-Year	7	637			724	920	81			289			11	1
Junior	5	167			238	187	8			60			5	
Total	12	804			962	1107	89			349			16	1
MARYLAND														
Four-Year	9	389		43	1790	156	57	4	16	1043	22	6	19	11
Junior		6		16	12	1	1			51		1		
Total	9	395		59	1802	157	58	4	16	1094	22	7	19	11
MASSACHUSETTS														
Four-Year	194	1003	2	1	10788	3278	436	1	10	3753	13	4	86	40
Junior	2	51			306	262	34		1	303			5	1
Total	196	1054	2	1	11094	3540	470	1	11	4056	13	4	91	42
MICHIGAN														
Four-Year	423	1174	3	25	4275	1645	508	70	211	1584	135	104	26	12
Junior	2	80			518	66	26		3	95	5	6		
Total	425	1254	3	25	4793	1711	534	70	214	1679	140	110	26	12
MINNESOTA														
Four-Year	8	431	15	3	5332	964	262	8	15	789	95	1		5
Junior	2	172			670	39	27	1	2	66	11			
Total	10	603	15	3	6002	1003	289	9	17	855	106	1		5
MISSISSIPPI														
Four-Year		2922		1	157	102	19	12	24	208				
Junior	2	1526		1	108	37	18	21	51	122				
Total	2	4448		2	265	139	37	33	75	330				
MISSOURI														
Four-Year	22	2857		34	5595	1144	297	35	1236	575	223	30	6	7
Junior	1	659			643	260	128	5	282	267	37	3	2	
Total	23	3516		34	6239	1404	425	40	1518	842	260	33	8	8
MONTANA														
Four-Year	2	121			558	363	57		29	128	1			
Junior					60	1	1							
Total	2	121			618	364	58		29	128	1			
NEBRASKA														
Four-Year	438	481	1	6	1862	1438	132	8	132	428	60	133	17	2
Junior		2			8	9					1			
Total	438	483	1	6	1870	1447	132	8	132	428	61	133	17	2
NEVADA														
Four-Year		101			145	89	27			84				
Junior	No such institutions													
Total		101			145	89	27			84				
NEW HAMPSHIRE														
Four-Year	10	272			886	1611	93			649	2		18	2
Junior		35			59	127	13			65			1	
Total	10	307			945	1738	106			714	2		19	2
NEW JERSEY														
Four-Year		177	1	3	2000	183	79	2	275	845	3		32	6
Junior		36			240	19	3			68				1
Total		213	1	3	2240	202	82	2	275	913	3		32	

## RDING TO FOUR-YEAR AND JUNIOR SCHOOLS

Hebrew	Latter Day Saints	Lutheran	Mennonite	Methodist	Moravian	Presbyterian	Reformed	Unitarian	United Brethren	Universalist	Others	No Preference	No Information	Total
57		22		4220		715		1		9	22	194	2989	13303
2		3		301		76					4	64		879
59		25		4521		791		1		9	26	258	2989	14182
75	309	53	1	701		380	1	43		1	132	147	989	4224
7	199	8		105		43		1	1		29	55	84	739
82	508	61	1	806		423	1	44	1	1	161	202	1073	4963
200	1	103		1457		723					9	243	166	5575
1	2	18		566		159		1	1		7	58	160	1834
201	3	121		2023		882		1	1		16	301	326	7409
1505	235	809	24	5030		4739	3	210	23	31	2780	7929	3186	43581
368	108	261	140	1870	139	1100	17	11	12	5	735	2350	1488	13888
1873	343	1070	164	6900	139	5839	20	221	35	36	3515	10279	4674	57469
108	69	190		1472		1120		14	11	3	97	994	737	7455
5	10	26		170		114			2		18	17	110	843
113	79	216		1642		1234		14	13	3	115	1011	847	8298
724	1	123		369	1	690	53	75	2	24	258	277	65	6929
84		10		17		34	1	2		3	3	5	13	519
808	1	133		386	1	724	54	77	2	27	261	282	78	7448
56		25		262	1	155		2	1		2	2	58	820
56		25		262	1	155		2	1		2	No such institutions		820
19		18		429		96	1	5	1		15	126	97	3415
24		6		40	1	65	4				1	2	65	422
43		24		469	1	161	5	5	1		16	128	162	3837
334		103	1	2436		1045	2	23	5	3	87	217	609	8733
				280										504
334		103	1	2716		1045	2	23	5	3	87	217	609	9237
220	1	39		3697		873	4	4	1	3	28	410	266	10641
23		9		1405		120					8	119	103	3529
243	1	48		5102		993	4	4	1	3	36	529	369	14170
16	470	173	1	798		589		4	2		265	629	107	6410
	581	33	2	148		92		1			14	117	48	1298
16	1051	206	3	946		681		5	2		279	746	155	7708
2344	50	1973	45	7091	5	4565	48	82	144	75	980	1024	4252	34985
37	1	485		325	1	248	27	4	4		180	81	60	2358
2381	51	2458	45	7416	6	4813	75	86	148	75	1160	1105	4312	37343
355	12	1086	259	5723	8	2489	129	37	553	17	278	1063	396	23466
		52	1	38		11			6		4	10	1	578
355	12	1138	260	5761	8	2500	129	37	559	17	282	1073	397	24044
290	64	1916	26	4952		2854	254	61	114	25	400	2203	1257	20757
6	213	335	4	361		167	90	1	9		14	69	21	1939
296	277	2251	30	5313		3021	344	62	123	25	414	2272	1278	22696
65	45	643	322	5663		2553	31	33	186	2	273	785	263	17262
5	14	164	29	638		242	1		22		103	135	82	2637
70	59	807	351	6301		2795	32	33	208	2	376	920	345	19899
178	7	117	2	3260		956	7	35	14	3	438	867	404	15061
2	2	1		299	20	234	2		3		17	32	57	2073
180	9	118	2	3559	20	1190	9	35	17	3	455	899	461	17134
612	29	179		3071	1	1155	21	37	6	2	263	638	418	16890
6		1		338		51					5	7	26	1612
618	29	180		3409	1	1206	21	37	6	2	268	645	444	18502
175	1	16		515		71	6	114		158	146	85	3	3959
11	2	2		136		2		11		21	21	31	1	908
186	3	18		651		73	6	125		179	167	116	4	4867
1122	3	542		1790	2	823	157	26	32	5	910	221	58	9245
		6		109		3	3		1		1	2		213
1122	3	548		1899	2	826	160	26	33	5	911	223	58	9458
4079	49	260		1729		1806	109	923	4	162	4659	340	613	34302
156		18		66		133	11	38		23	135	36	19	1599
4235	49	278		1795		1939	120	961	4	185	4794	376	632	35901
1216	26	1187	8	4696	5	2730	881	107	41	34	875	3215	842	26046
33	4	148	1	371		179	5			1	29	76	194	1842
1249	30	1335	9	5067	5	2909	886	107	41	35	904	3291	1036	27888
501		5571	6	2223	1	1279	6	14	4	5	146	155	7106	24940
45	1	646		271		232		11	4	3	136	103	89	2531
546	1	6217	6	2494	1	1511	6	25	8	8	282	258	7195	27471
69	1	3		2403		734				1	639	90	62	7447
17		4		1134		308		1			4	98	14	3466
86	1	7		3537		1042		1		1	643	188	76	10913
776	107	662		3853		2335	4	40	9		282	1396	1358	22877
46	12	203	1	764		653	4	5	4		61	118	58	4216
822	119	865	1	4617		2988	8	45	13		343	1514	1416	27093
1	15	211		322		615		2			11	134	473	3043
												1		63
1	15	211		322		615		2			11	135	473	3106
218	26	1070	25	3415		1681	28	37	208		569	191	683	13287
		246		11		22			1		3	6		309
218	26	1316	25	3426		1703	28	37	209		572	197	683	13596
6	33	10		103								339		937
6	33	10		103								No such institutions		937
227		51		451	1	362	23	136	2	57	125	56	32	5064
5		4		28		37	2	26		2	10	31	12	457
232		55		479	1	399	25	162	2	59	135	87	44	5521
672		220		324	1	1118	234	30	4	6	251	275		6735
142		27		84	1	113	26				52	95	8	914
814		247		408	2	1231	260	30	4	6	303	370	8	7649

Junior																					
Total	438	483	1	6	8	9															
NEVADA					1870	1447	132	8	132	428	61	133	17								
Four-Year		101			145	89	27														
Junior																					
Total	No such institutions	101																			
NEW HAMPSHIRE					145	89	27														
Four-Year																					
Junior	10	272			886	1611	93														
Total		35			59	127	13			649	2										
NEW JERSEY	10	307			945	1738	106														
Four-Year																					
Junior		177	1	3	2000	183	79	2	275	845	3										
Total		36			240	19	3			68											
NEW MEXICO		213	1	3	2240	202	82	2	275	913	3										
Four-Year																					
Junior		239			263	33	27	18	1	141											
Total	1	148			7	34				2											
NEW YORK	1	387			270	67	27	18	42	2											
Four-Year									43	143											
Junior	1	1645	34	4	12899	1573	513														
Total		50			336	51	18		46	4009	86	3	114								
NORTH CAROLINA	1	1695	34	4	13235	1624	531		47	4233	86	5	114								
Four-Year																					
Junior	7	5568		1	478	515	85	17	221	1408	16	113	144								
Total		2037		8	126	46	5	5	182	124	3	3	13								
NORTH DAKOTA	7	7605		9	604	561	90	22	403	1532	19	116	157								
Four-Year																					
Junior	10	125		3	940	530	53	2													
Total	1	10			59	20	2	1													
OHIO	11	135		3	999	550	55	3													
Four-Year																					
Junior	19	1775	4	186	6890	2540	712	143	788	1839	587	221	185								
Total		141		33	259	73	12	6		40	5										
OKLAHOMA	19	1916	4	219	7149	2613	724	149	788	1879	592	221	188								
Four-Year																					
Junior	10	4685	5	7	630	1649	278	99	1545	453	24										
Total	2	730		2	109	277	9	15	64	13	5										
OREGON	12	5415	5	9	739	1926	287	114	1609	466	29										
Four-Year																					
Junior	10	658		17	1118	802	327	6	67	734	70	3	58								
Total	1	1			4	12	7			24	2		1								
PENNSYLVANIA	11	659		17	1122	814	334	6	67	758	72	3	59								
Four-Year																					
Junior	3	1715	1	292	10637	752	277	80	34	3247	489	542	509								
Total		54		1	290	29	11		1	111	12	1	1								
RHODE ISLAND	3	1769	1	293	10927	781	288	80	35	3358	501	543	510								
Four-Year																					
Junior	3	308			1487	338	43														
Total	No such institutions																				
SOUTH CAROLINA	3	308			1487	338	43														
Four-Year																					
Junior	6	4181		2	242	62	18	9													
Total	2	1399	2		17	17		4	10	773											
SOUTH DAKOTA	8	5580	2	2	259	79	18	13	10	869											
Four-Year																					
Junior	6	287			578	482	32	7	6	196	32	4	5								
Total		7			89	16															
TENNESSEE	6	294			667	498	32	7	6	196	35	4	5								
Four-Year																					
Junior	238	4172	145	21	470	597	56	67	1060	724	14	1	8								
Total	246	221			19	47	12	2	299	40											
TEXAS	484	4393	145	21	489	644	68	69	1359	764	14	1	10								
Four-Year																					
Junior	14	12724	2	3	2636	2021	324	451	1953	1742	66										
Total	217	2371			249	435	70	28	187	186	13										
UTAH	231	15095	2	3	2885	2456	394	479	2140	1928	79										
Four-Year																					
Junior		3	35		198	65	26														
Total		16			32	5	3														
VERMONT		19	35		230	70	29														
Four-Year																					
Junior	1	110			719	625	46														
Total	2	45			85	84	2														
VIRGINIA	3	155			804	709	48														
Four-Year																					
Junior	6	4082		155	614	376	116	3	225	2620	9	4	31								
Total		297		8	91	44	22	12	1	197											
WASHINGTON	6	4379		163	705	420	138	15	226	2817	9	4	31								
Four-Year																					
Junior	478	576		11	1992	1571	709	11	22	1233	28	3	18								
Total	3	34			371	24	14	1	7	24	2										
WEST VIRGINIA	481	610		11	2363	1595	723	12	29	1257	30	3	19								
Four-Year																					
Junior	14	1703	46	15	584	191	22	10	229	363	2	4									
Total	2	84			15	6	3	2		30											
WISCONSIN	16	1787	46	15	599	197	25	12	229	393	2	4									
Four-Year																					
Junior	7	364	45		3621	1787	349	1	5	787	221	2	43								
Total					151																
WYOMING	7	364	45		3772	1787	349	1	5	787	221	2	43								
Four-Year																					
Junior																					
Total	No data available																				
	No such institutions																				
Total Four-Year	3646	83287	671	1843	113428	43919	10840	1665	12556	44025	3916	1430	2338	31052							
Total Junior	974	15932	232	147	9358	4435	1442	196	1365	3704	188	24	158	1353							
Grand Total	4620	99219	903	1990	122786	48354	12282	1861	13921	47729	4104	1454	2496	32405							



218	26	1070	25	3415		1681	28	37	208		569	191	683	13287
		246		11		22			1		3	6		309
218	26	1316	25	3426		1703	28	37	209		572	197	683	13596
6	33	10		103								339		937
6	33	10		103								339	No such institutions	937
227		51		451	1	362	23	136	2	57	125	56	32	5064
5		4		28		37	2	26		2	10	31	12	457
232		55		479	1	399	25	162	2	59	135	87	44	5521
672		220		324	1	1118	234	30	4	6	251	275		6735
142		27		84	1	113	26				52	95	8	914
814		247		408	2	1231	260	30	4	6	303	370	8	7649
18	15	23		418		240	1	8			93	406	330	2275
				158		17					16	22	17	464
18	15	23		576		257	1	8			109	428	347	2739
3508	7	1087	1	3955	9	4278	309	343	14	116	689	1053	4465	40761
167		54		367		124	13	10	1	2	15	15	83	1533
3675	7	1141	1	4322	9	4402	322	353	15	118	704	1068	4548	42294
459	2	620		5466	110	3212	89	23	16	10	296	896	492	20264
6		63		1214	9	756	14		5		20	190	33	4862
465	2	683		6680	119	3968	103	23	21	10	316	1086	525	25126
33	5	1821	5	843	2	714	4	3	1	1	88	112	169	5673
		144		29		23					9	10		317
33	5	1965	5	872	2	737	4	3	1	1	97	122	169	5990
2293	18	2819	125	9986	27	5907	686	154	773	144	2933	2691	2439	46884
21	1	139	1	261		94	61	3	165	1	76	3	76	1474
2314	19	2958	126	10247	27	6001	747	157	938	145	3009	2694	2515	48358
136	22	105	19	5411		1822	2	29	45	1	723	1312	304	19337
	20	7	1	602		159	1	1			115	188	119	2439
136	42	112	20	6013		1981	3	30	45	1	838	1500	423	21776
75	56	295	13	1597		1385	4	37	6		199	3025	60	10622
2	1	7		11		28		1					36	138
77	57	302	13	1608		1413	4	38	6		199	3025	96	10760
5207	7	4133	40	5839	125	8473	1311	182	452	13	2294	982	1010	48646
37		52		182	1	150	11	2			11	33	53	1043
5244	7	4185	40	6021	126	8623	1322	184	452	13	2305	1015	1063	49689
317		37		175		127	9	45		19	212	39		3645
												No such institutions		3645
317		37		175		127	9	45		19	212	39		3645
127	4	467		3685	1	1844	64	8	1	5	24	173	130	11836
		5		863		108	13			1	4	32	105	2668
127	4	472		4548	1	1952	77	8	1	6	28	205	235	14504
4	3	1045	13	1155		482	24		2		154	135	144	4796
		13	25	50		5	3				47	6		264
4	3	1058	38	1205		487	27		2		201	141	144	5060
166	5	106	10	5043	200	2718	28	9	36	3	110	982	828	17817
13		10		477		153	1	1			53	86	59	1741
179	5	116	10	5520	200	2871	29	10	36	3	163	1068	887	19558
620	17	605	1	12533	23	3785	2	25	3	1	234	1524	1759	43072
47		213		1996	50	520		3			107	205	447	7344
667	17	818	1	14529	73	4305	2	28	3	1	341	1729	2206	50416
2	7180	14		95		126		20			182	615	584	9314
2	1342	3		24		79		2			6	24	103	1660
2	8522	17		119		205		22			188	639	687	10974
144	1	19		264		141	21	63	1	33	43	186	44	2740
2				119		12	6	2		2	2	77		461
146	1	19		383		153	27	65	1	35	45	263	44	3201
516		251	4	3229	4	2155	65	48	36	7	197	563	193	15509
21		61	171	306		220	8	2	47		10	38	15	1571
537		312	175	3535	4	2375	73	50	83	7	207	601	208	17080
244	12	900	6	2783	1	2358	3	37	2		1023	442	4377	18840
2	1	224	1	60		53			2		46	67	29	966
246	13	1124	7	2843	1	2411	3	37	4		1069	509	4406	19806
117	1	154	1	2783		1127	16	2	173	1	94	363	645	8660
8		6		103		73			2			31	145	510
125	1	160	1	2886		1200	16	2	175	1	94	394	790	9170
848	5	2658		2011	46	1313	230	26	6	7	287	1417	2037	18123
		88				3							1	243
848	5	2746		2011	46	1316	230	26	6	7	287	1417	2038	18366
No data available No such institutions														
31052	8914	34534	958	139726	574	81458	4870	3157	2934	987	24815	41161	47499	746203
1353	2514	3805	377	16697	222	7015	324	140	292	64	2131	4745	4034	81868
32405	11428	38339	1335	156423	796	88473	5194	3297	3226	1051	26946	45906	51533	828071

	Adventist, 7 Day	Baptist	Baptist, 7 Day	Brethren	Catholic, Roman	Christian-Congregational	Christian Science	Church of God	Disciples of
ALABAMA .....	4	3315			99	112	12	55	
ARIZONA .....	6	361		2	518	209	119	1	
ARKANSAS .....	5	1424			240	435	10	52	
CALIFORNIA .....	72	1793	16	63	4346	2682	2325	24	
COLORADO .....	10	460	21		682	678	168	5	
CONNECTICUT .....	1	39			456	193	13	1	
DELAWARE .....		21		1	121	2	4		
DISTRICT OF COLUMBIA .....	2	417			149	36	6		
FLORIDA .....	8	1317			343	163	82	1	
GEORGIA .....	1	2615	211		108	135	62	1	
IDAHO .....	11	160		8	336	308	64	68	
ILLINOIS .....	10	953		12	1890	1899	344	25	
INDIANA .....	345	552	2	118	1135	785	207	27	
IOWA .....	18	454		15	1075	1328	107	11	
KANSAS .....	6	1182		77	925	2093	183	32	
KENTUCKY .....	7	3901		2	780	904	76	209	
LOUISIANA .....	20	3462			2785	152	90	51	
MAINE .....	11	459			458	619	37		
MARYLAND .....	9	213		28	653	101	37	1	
MASSACHUSETTS .....		50			280	450	20		
MICHIGAN .....	19	974		22	2080	1483	473	62	
MINNESOTA .....	5	339	15	3	3374	647	232	9	
MISSISSIPPI .....	2	3101		1	229	126	25	23	
MISSOURI .....	15	2286		28	542	704	115	30	
MONTANA .....	2	104			453	314	44		
NEBRASKA .....	37	407	1	2	748	1262	124	5	
NEVADA .....		101			145	89	27		
NEW HAMPSHIRE .....	9	199			408	1144	21		
NEW JERSEY .....		127	1	1	619	74	32		
NEW MEXICO .....	1	387			270	67	27	18	
NEW YORK .....		45			174	30	3		
NORTH CAROLINA .....	2	3567			239	278	40	10	
NORTH DAKOTA .....	10	127		3	966	497	54	3	
OHIO .....	9	761		106	2331	1233	301	53	
OKLAHOMA .....	10	4618	5	9	540	1735	233	99	
OREGON .....	9	346		3	436	635	285	5	
PENNSYLVANIA .....		380		51	1767	128	32	40	
RHODE ISLAND .....	3	124			384	77	12		
SOUTH CAROLINA .....	1	1957			211	49	14	3	
SOUTH DAKOTA .....	6	157			478	281	23	5	
TENNESSEE .....	7	2387		15	192	340	7	54	
TEXAS .....	9	9073	1	1	1533	1813	280	455	
UTAH .....		6	35		172	67	28		
VERMONT .....	2	76			411	369	23		
VIRGINIA .....	4	2068		15	361	209	67		
WASHINGTON .....	25	501		10	1360	1432	649	11	
WEST VIRGINIA .....	6	1404		13	488	175	19	6	
WISCONSIN .....	6	273	1		2241	1307	237	1	
WYOMING .....	No Data Available								
TOTAL .....	745	59045	288	630	40531	29849	7347	1456	75



TABLE 3  
DENOMINATIONAL PREFERENCE BY STATES IN STATE SCHOOLS

	Church of God	Disciples of Christ	Episcopal, Protestant	Evangelical	Evangelical-Reformed	Friends	Hebrew	Latter Day Saints	Lutheran	Mennonite	Methodist	Moravian	Presbyterian	Reformed	Unitarian	United Brethren	Universalist	Others	No Preference	No Information	Total
2	55	117	158	3		1	23		17		3134		509				8	4	189	2963	10723
9	1		377				82		61	1	806		423				1	161	202	1073	4963
0	52	11	243	4		2	201	508	106		1389		677					2	212	135	5146
5	24	222	2865	26	6	49	1482	270	885	147	5051	139	4268	16	166	21	9	2258	9706	2874	41781
8	5	12	181	17	1	11	106	75	196		1447		1081		12	5	3	86	941	731	6929
3	1	1	76				259		34		78		11		2		2	211	5	65	1447
4			92			15	56		25		262	1	155		2	1		2	2	58	820
6			141						10		288		44			1		2	55	92	1243
2	1	28	604			4	208		57		1619		763		14	3	1	36	139	315	5705
2	1	14	272				172	1	28		2226		475		3			8	304	134	6724
4	68		227			1		797	184	3	725		552		2	2		80	654	26	4208
4	25	30	763	201		22	1299	16	867	10	4143	3	2226	15	38	104	44	72	183	2326	17495
7	27	933	300	150	18	165	279	11	548	19	3742	1	1629	88	21	183	11	117	705	220	12311
3	11	68	326	73		46	219	54	1123	25	3010		1932	64	50	78	18	267	1364	1205	12930
3	32	87	496	124	2	52	70	55	433	63	4829		2114	30	24	176	2	258	600	300	14213
6	209	763	280	18	61	2	169	6	102		2374		702	4	34	6	3	84	634	404	11525
7	51	29	527	23		1	206	28	81		2400		709	21	21	6	1	167	510	337	11627
0			145			11	68	2	5		436		23	3	50		119	121	67	3	2637
7	1	8	563	14	3	12	810	3	322		969	1	469	51	15	14	1	55	179	2	4533
0			40				140		5		45		10		30	15					1085
2	62	206	1456	100	109	25	1132	28	1161	8	4121	5	2395	241	98	30	31	592	2880	944	20675
2	9	11	619	59	1		500	1	3900	4	1857		1024	1	16	7	3	159	151	7169	20106
5	23	16	192				75	1	3		2444		747				1	643	132	76	7837
4	30	1031	273	24	29	4	229	90	237		2714		1043	1	9	4		187	639	290	10524
4		25	117	1			13	174			255		296		2			1	101	471	2673
4	5	81	388	33	133	6	147	24	770	12	2785		1374	28	36	96		172	94	677	9444
7			84				6	33	10		103							339			937
2			146	2		6	80		9		294		23	2	41		33	64	10	18	2509
7		273	19	2		14	652		88		174	2	455	188	10		3	266	181	8	3189
3	18	43	143			1	18	15	23		576		257	1	8			109	428	347	2739
0			37				3		5		206		57		1		2	4	2	47	616
4	10	64	771	11	3	32	370		192		3104	38	1344	36	13	4	4	110	651	232	11115
4	3		143	53	1	2	33	5	1890	4	819		645	1	3		1	96	119	169	5644
3	53	309	817	336	57	58	1313	14	1277	41	5718	23	2767	405	48	436	41	1451	1918	1040	22863
3	99	1222	411	24		20	121	41	93	8	5410		1687	3	27	38	1	477	1293	314	18439
2	5		600	38		9	43	46	210	4	1082		1039	1	21	6		157	2369	44	7388
2	40	20	409	169	59	77	443	1	1216	17	1842	10	2031	573	16	154	6	1296	339	96	11117
4			150			1	75		16		61		12		7		5	148			1075
4	3		615				118	2	275		1718	1	1008	59	7		4	11	97	72	6287
7	5	3	147	22	4	1	4	3	629	6	756		307	17				129	69	137	3186
0	54	696	196	2		2	44	3	48	4	2593	199	1035	6	3	17	1	40	802	179	8872
3	455	1011	1366	54		4	478	2	500	1	9612	62	2876	1	19		1	189	1276	1533	32150
8			124			49	2	6199	14		99		138		20			168	609	687	8417
7			50				125				202		34		27		22	125	125	25	1491
9		74	1631	2	1	13	371		132	2	1725	2	1007	32	31	22	3	106	345	178	8401
9	11	1	1091	11	1	12	238	11	856	5	2243	1	2027	3	35	1		928	134	4312	15898
7	6	112	231	1			105		120	1	2092		877	15	2	99	1	51	214	508	6540
7	1	3	499	153		42	759	4	2008		1561	15	928	115	25	5	7	224	1294	1836	13544
No Data Available																					
7	1456	7526	21401	1750	489	772	13333	8365	20945	385	95202	503	46505	2023	1052	1523	408	11769	33262	34672	441776

TABLE 4  
DENOMINATIONAL PREFERENCE BY STATES IN INDEPENDENT SCHOOLS

	Adventist, 7 Day	Baptist	Baptist, 7 Day	Brethren	Catholic, Roman	Christian-Congregational	Christian Science	Church of God	Disciples of Christ	Episcopal, Protestant	Evangelical	Evangelical-Reformed	Friends-Quakers	Hebrew	Latter Day Saints	Lutheran	
ALABAMA		54			7	3	3			27				2		2	
ARIZONA	No such institutions																
ARKANSAS	No data available																
CALIFORNIA		26		2	110	104	76			200	3		6	38	4	20	
COLORADO		6			12	4				4							
CONNECTICUT	1	80		3	598	558	81		3	1453	5		11	488	1	62	
DELAWARE	No such institutions																
DISTRICT OF COLUMBIA		15			29	18	9			111				24		6	
FLORIDA	1	221		2	183	32	30	2	24	112	1		3	117		24	
GEORGIA	1	564			7	16	2	10		33			1	6		2	
IDAHO		2			3	2				1					2	3	
ILLINOIS	2	247		8	422	401	124	2	93	457	24	14	19	540	25	146	
INDIANA		65	3	4	24	159	2	6		1	15		18			10	
IOWA	No such institutions																
KANSAS	No such institutions																
KENTUCKY		377		1	8	11		1	1	6	30		9	2		3	
LOUISIANA	1	255			850	54	61	1	3	493	44			380	1	77	
MAINE		30			21	48	4			24				9		1	
MARYLAND		36		2	121	38	13	2	8	352	5	4	5	302		96	
MASSACHUSETTS	6	445	2		3564	1504	242	1	9	2283	8	4	68	2483	49	161	
MICHIGAN	15	49	3		74	66	10	5	1	42	18		1	6	1	33	
MINNESOTA		3			20	12	4			13	1					37	
MISSISSIPPI		10			13		10			47				6		2	
MISSOURI		250			357	261	225		103	261	115		1	411	19	339	
MONTANA	No such institutions																
NEBRASKA	No such institutions																
NEVADA	No such institutions																
NEW HAMPSHIRE	1	78			281	493	75			525			12	146		40	
NEW JERSEY		60			334	107	45	2		813			18	82		55	
NEW MEXICO	No such institutions																
NEW YORK	1	1081		1	3866	1233	418		23	3362	58	5	94	3029	6	740	
NORTH CAROLINA		180			10	16			2	22		1		2		3	
NORTH DAKOTA	No such institutions																
OHIO	3	361		34	1679	413	234	9	118	439	85	1	25	862	1	462	
OKLAHOMA	No such institutions																
OREGON		28			24	67	17		30	77	5	3	1	25		33	
PENNSYLVANIA		680		22	3003	310	156	3	6	1934	75	98	221	3918	2	1107	
RHODE ISLAND	No such institutions																
SOUTH CAROLINA		71			4	3			4	68						4	
SOUTH DAKOTA		3			34	128	3			10	1					34	
TENNESSEE	224	635		2	102	121	25	5	183	165	5		3	100	1	28	
TEXAS		233			128	95	33	1		149	7			50		72	
UTAH	No such institutions																
VERMONT		16			57	82	14			134			2	13	1	4	
VIRGINIA	1	894		1	160	135	57	12	29	720	4	3	9	77		51	
WASHINGTON		4			8	4	3		7	6	1			1	1	8	
WEST VIRGINIA	1	35			8	4	1	2		5				2		4	
WISCONSIN		11			39	34	24		1	39	8		1	14		57	
WYOMING	No such institutions																
TOTAL	258	7105	8	82	16160	6836	2001	64	648	14388	518	133	528	13135	114	3726	3

ENT SCHOOLS

Lutheran	Mennonite	Methodist	Moravian	Presbyterian	Reformed	Unitarian	United Brethren	Universalist	Others	No Preference	No Information	Total
2		85		50								233
										No such institutions		
20	1	83		133		9		2	77	141	16	1051
		22		12						10	7	77
62		185	1	624	44	65	2	12	42	218	13	4550
										No such institutions		
6		40	1	65	4				2	2	65	390
24	1	379		109		4	1	2	40	18	209	1515
2		504		82	3	1				30	60	1323
3		8		10							20	51
146	6	618		646	29	14	9	16	105	165	1638	5770
10	9	295	4	41	2		22		27	13	31	751
										No such institutions		
3	2	374	20	34	2		8		59	15		963
77		421	1	404		16		1	39	97	36	3235
1		36		1		9		5	11	4	1	204
96		348		179	15	8	4		830	36	9	2417
161		715		1083	68	598	3	59	3494	286	519	17654
33		187		65		1	2	1	15	165		760
37		14		18					3			125
2		48		71								207
339	1	544		615	2	29	5		49	644	651	4882
										No such institutions		
40		157	1	345	22	100	2	25	44	64	1	2412
55		114		669	57	18	4	3	18	172		2571
										No such institutions		
740	1	2219	1	3197	218	320	9	83	358	903	4457	25683
3		126	1	76	1		1		1	23	10	475
										No such institutions		
462		1030	1	833	133	52	178	93	1207	349	1069	9671
										No such institutions		
33		101		123	2	12			13	170		731
1107	4	1825	27	3111	305	130	42	5	413	239	883	18519
										No such institutions		
4		91		85						2		332
34	2	41		31	4				10	6		307
28	6	1010		517	3	4	8		20	51	539	3757
72		372		191		7			17	45	4	1404
										No such institutions		
4		19		32	1	28		2	32	59	19	515
51		632		677	14	9	4	1	25	61	4	3580
8		13		12			2		7	17	12	106
4		43		33			2			16	134	290
57		34	29		4	1			1	17	2	316
										No such institutions		
3726	33	12733	87	14174	933	1435	308	314	6959	4038	10409	116827

## DENOMINATIONAL

	Adventist, 7 Day	Baptist	Baptist, 7 Day	Brethren	Catholic-Roman	Christian-Congregational	Christian Science	Church of God	Disciples of Christ
ALABAMA .....	87	1135	1		63	93	10	32	15
ARIZONA .....	No	such institutions							
ARKANSAS .....		647			8	12	1	7	264
CALIFORNIA .....	842	562		100	701	910	493	1	106
COLORADO .....	6	70		1	63	103	40	1	1
CONNECTICUT .....		37		2	168	183	15		
DELAWARE .....	No	such institutions							
DISTRICT OF COLUMBIA .....	680	32		1	20	24	9		2
FLORIDA .....	1	569		1	78	63	24		27
GEORGIA .....	6	2105	229		98	146	6	15	15
IDAHO .....	1	51		10	29	28	13	1	34
ILLINOIS .....	7	789		49	901	978	665	9	271
INDIANA .....	2	426	100	396	290	348	146	14	413
IOWA .....	1	235		21	314	623	92	9	409
KANSAS .....	4	372		158	95	327	22	6	68
KENTUCKY .....	2	1099		5	50	221	4	10	573
LOUISIANA .....	3	593			106	53	2	2	
MAINE .....	1	315			233	440	48		
MARYLAND .....		146		29	86	18	8	1	
MASSACHUSETTS .....	190	559		1	2230	1586	208		2
MICHIGAN .....	390	205		2	101	141	47	2	7
MINNESOTA .....	5	261			81	338	51		6
MISSISSIPPI .....		1337		1	23	13	2	10	59
MISSOURI .....		929		6	98	386	78	10	382
MONTANA .....		16			28	49	11		4
NEBRASKA .....	401	70		4	63	184	8	3	51
NEVADA .....	No	such institutions							
NEW HAMPSHIRE .....		30			15	100	10		
NEW JERSEY .....		25		2	77	21	5		2
NEW MEXICO .....	No	such institutions							
NEW YORK .....		556	34	3	1384	360	110		24
NORTH CAROLINA .....	5	3843		9	264	267	50	12	337
NORTH DAKOTA .....	1	8			33	53	1		
OHIO .....	7	780	4	78	499	961	189	87	361
OKLAHOMA .....	2	791			96	179	54	15	387
OREGON .....	2	280		14	45	111	31	1	37
PENNSYLVANIA .....	3	683	1	220	1143	336	97	37	8
RHODE ISLAND .....		182			316	256	31		
SOUTH CAROLINA .....	7	3552	2	2	44	27	4	10	4
SOUTH DAKOTA .....		134			67	86	6	2	3
TENNESSEE .....	253	1364	145	4	136	181	36	10	480
TEXAS .....	220	5668	1	2	300	508	81	19	1129
UTAH .....		13			8	2	1		
VERMONT .....	1	63			109	258	11		
VIRGINIA .....	1	1417		147	184	76	14	3	123
WASHINGTON .....	453	86		1	81	157	71	1	21
WEST VIRGINIA .....	9	348	46	2	103	18	5	4	117
WISCONSIN .....	1	74	44		279	430	84		1
WYOMING .....	No	such institutions							
TOTAL .....	3594	32457	607	1271	11110	11654	2894	334	5743

TABLE 5  
CONFIRMATIONAL PREFERENCE BY STATES IN PROTESTANT SCHOOLS

Church of God	Disciples of Christ	Episcopal, Protestant	Evangelical	Evangelical-Reformed	Friends-Quakers	Hebrew	Latter Day Saints	Lutheran	Mennonite	Methodist	Moravian	Presbyterian	Reformed	Unitarian	United Brethren	Universalist	Others	No Preference	No Information	Total
32	15	96			1	34		6		1302		232		1		1	22	69	26	322
7	264	19						2		516		170					8	No such institutions		
1	106	838	14		87	350	68	160	16	1757		1430		4	46	14	25	49	191	1894
1	1	28	118		1	7	4	19		173		141			2		678	400	1763	11365
		275				53		32		123		89	10	10		13	26	60	108	980
																	7	59		1076
	2	44	1		1	10		8		133		50	1	4			5	No such institutions		
	27	166			2	9		22		718		173	2	5			11	65	85	1090
15	15	209			1	65		18		2372		436	1				27	195	175	6123
1	34	38	1		10		243	13		189		106					164	78	95	1104
9	271	610	445	141	11	536	10	1431	29	2613	3	1914	31	34	33	15	980	753	339	13597
14	413	177	170	1	224	53	1	557	232	1698	3	800	39	15	354	6	126	303	121	7015
9	409	147	169	10	90	68	223	1087	5	2246		1056	274	12	45	7	98	903	49	8193
6	68	72	43		173		4	353	287	1432		653	2	9	30		109	315	25	4559
10	573	36	4	5	1	9	3	13		808		451	3	1	3		67	249	57	3674
2		46				1		4		423		70					5	31	29	1368
		180			5	109	1	12		179		49	3	66		55	35	45		1776
1		171	3		2	10		128		576	1	176	93	3	15		21	6	35	1528
	2	1727	5		23	1572		112		1035		846	52	333	1	111	1300	90	88	12071
2	7	134	18			26	1	81		674		390	641	8	9	3	47	233	29	3189
	6	193	46			36		2262	2	608	1	447	5	9	1	5	40	91	19	4507
10	59	91			5			2		1045		224		1			56			2869
10	382	265	75	4	3	33	7	209		1230		1207			4		80	170	111	5295
	4	8					2	37		66		17					10	32	2	282
3	51	37	28		11		2	546	13	639		323			113		17	99	6	2618
		41			1			4		27		31	1	21		1	10	13	12	317
	2	75	1			65		102		120		105	15	2			15	16		648
	24	751	27		20	612	1	373		1873	8	1108	102	33	6	33	247	159	18	7842
12	337	729	8	112	125	90	2	482		3436	80	2535	66	10	16	6	205	409	283	13381
		4	15					75	1	53	2	92	3				1	3		346
87	361	602	159	163	105	114	3	1205	85	3478	3	2392	207	57	316	11	311	415	393	12985
15	387	52	5		1	13	1	19	12	595		292		3			361	201	102	3188
1	37	64	27		48	5	10	51	9	403		232	1	3	7		12	404	39	1829
37	8	940	257	385	212	637	3	1815	19	2260	89	3344	432	36	250	2	562	409	43	14223
		325			4	229		18		114		115	9	38		14	64	39		1754
10	4	186				9	2	193		2676		859	18	1		2	17	106	163	7885
2	3	39	12		4			392	30	398		147	6				62	66	7	1461
10	480	395	7	1	5	35	1	38		1907	1	1312	20	3	11	2	92	215	169	6823
19	1129	323	16		110		15	184		4380	11	1154		1			94	368	655	15241
		17					2294	3		19		67		2			15	30		2471
		105	1		8	8		15		162		87	26	10	1	11	13	78		967
3	123	466	3		9	89		129	173	1178	2	691	27	10	57	3	76	195	26	5099
1	21	124	18	2	7	3	1	258	2	533		348		2			110	240	74	2594
4	117	157	1	4		18	1	36		751		290	1		74		43	164	148	2340
	1	227	57	2		14		595		387	2	359	111				8	100	199	2974
																		No such institutions		
334	5743	11229	1754	830	1195	5037	2903	13101	915	47305	206	27010	2210	795	1375	329	6201	8041	5684	205784



TABLE 6  
DENOMINATIONAL PREFERENCE BY STATES IN CATHOLIC SCHOOLS

	Adventist, 7 Day	Baptist	Brethren	Catholic, Roman	Christian-Congregational	Christian Science	Church of God	Disciples of Christ	Episcopal, Protestant	Evangelical	Evangelical-Reformed	Friends-Quakers	Hebrew
ALABAMA	No date given												
ARIZONA	No such institutions												
ARKANSAS	85			31	29	1			10				
CALIFORNIA	2			2637	3	1		1	47				3
COLORADO				306					1				
CONNECTICUT	2			336	10	1			12				8
DELAWARE	No such institutions												
DISTRICT OF COLUMBIA	3			1060	1				11				9
FLORIDA	No such institutions												
GEORGIA	No such institutions												
IDAHO	5			2169	7				29	1			16
ILLINOIS	4	6		340	18	1			4	1			6
INDIANA		9		3715	6	8			29	8			23
IOWA		13		1302	20	1			13				9
KANSAS		14	5	944	16	3	1		16	2			
KENTUCKY	1	1		718									
LOUISIANA	4	155		1723	26		1		20				31
MAINE				250									
MARYLAND				942					8				
MASSACHUSETTS				5020					6				40
MICHIGAN	1	26	1	2538	21	4	1		47	4	1		85
MINNESOTA				2527	6	2			30				10
MISSISSIPPI	No such institutions												
MISSOURI	8	51		5242	53	7		2	43	46			149
MONTANA		1		137	1	3			3				1
NEBRASKA		4		1059	1				3				71
NEVADA	No such institutions												
NEW HAMPSHIRE				241	1				2				6
NEW JERSEY		1		1210					6				15
NEW MEXICO	No such institutions												
NEW YORK	13			7811	1				83	1			31
NORTH CAROLINA	15			91	1				10				3
NORTH DAKOTA	No such institutions												
OHIO	14	1		2640	6				21	12			25
OKLAHOMA	6			103	12				3				2
OREGON	5			617	1	1			17	2		1	4
PENNSYLVANIA	26			5014	7	3		1	75		1		246
RHODE ISLAND	2			787	5				6				13
SOUTH CAROLINA	No such institutions												
SOUTH DAKOTA				88	3								
TENNESSEE	7			59	2				8				
TEXAS	2	121		924	40		4		90	2			29
UTAH				50	1								
VERMONT				227									
VIRGINIA	No such institutions												
WASHINGTON	3	19		914	2				36				4
WEST VIRGINIA	No such institutions												
WISCONSIN	6			1213	16	4			22	3			61
WYOMING	No such institutions												
TOTAL	23	612	7	54985	315	40	7	4	711	82	2	1	900



OLIC SCHOOLS

Friends—Quakers	Hebrew	Latter Day Saints	Lutheran	Mennonite	Methodist	Presbyterian	Reformed	Unitarian	United Brethren	Others	No Preference	No Information	Total
											No data given		
											No such institution		
											40		369
											32	21	3272
												1	312
													375
											No such institution		
											6	5	1114
											No such institution		
											No such institution		
											14	14	2345
											4	9	481
											52	25	3967
											5	24	1573
											5	20	1127
											1		972
											7	42	2272
													250
											2	12	980
												25	5091
											13	63	3264
											16	7	2733
											No such institution		
											61	364	6392
											2		151
											4		1534
											No such institution		
											17	13	283
											4		1241
											No such institution		
											4	26	8153
											3		155
											No such institution		
											12	13	2839
											6	7	149
											82	13	812
											28	41	5775
													816
											No such institution		
													106
													106
											40	14	1621
													86
												1	228
											No such institution		
											118	8	1208
											No such institution		
											6	1	1532
											No such institution		
											564	769	63684

	STATE AND MUNICIPAL			INT	
	Four year	Junior	Total	Four year	
ADVENTIST, 7 DAY .....	672	73	745	254	
BAPTIST .....	51602	7443	59045	5828	
BAPTIST, 7 DAY .....	59	229	288	8	
BRETHREN .....	555	75	630	49	
CATHOLIC, ROMAN .....	36488	4043	40531	14647	
CHRISTIAN-CONGREGATIONAL .....	27112	2737	29849	5700	
CHRISTIAN SCIENCE .....	6342	1005	7347	1744	
CHURCH OF GOD .....	1320	136	1456	45	
DISCIPLES OF CHRIST .....	7092	434	7526	533	
EPISCOPAL, PROTESTANT .....	20064	1337	21401	12849	
EVANGELICAL .....	1686	64	1750	480	
EVANGELICAL-REFORMED .....	477	12	489	128	
FRIENDS-QUAKERS .....	727	45	772	514	
HEBREW .....	12673	660	13333	12578	
LATTER DAY SAINTS .....	6341	2024	8365	97	
LUTHERAN .....	19751	1194	20945	3307	
MENNONITE .....	236	149	385	31	
METHODIST .....	86592	8610	95202	11176	
MORAVIAN .....	322	181	503	65	
PRESBYTERIAN .....	43467	3038	46505	12686	
REFORMED .....	1985	38	2023	791	
UNITARIAN .....	1022	30	1052	1353	
UNITED BRETHREN .....	1475	48	1523	136	
UNIVERSALIST .....	380	28	408	281	
OTHERS .....	10544	1225	11769	6667	
NO PREFERENCE .....	29690	3572	33262	3712	
NO INFORMATION .....	31898	2774	34672	9975	
TOTAL .....	400572	41204	441776	105634	

TABLE 7  
DENOMINATIONAL PREFERENCES BY TYPES OF SCHOOLS

INDEPENDENT			PROTESTANT			CATHOLIC			TOTALS		
Four year	Junior	Total	Four year	Junior	Total	Four year	Junior	Total	Four year	Junior	Total
254	4	258	2703	891	3594	17	6	23	3646	974	4620
5828	1277	7105	25371	7086	32457	486	126	612	83287	15932	99219
8		8	604	3	607				671	232	903
49	33	82	1232	39	1271	7		7	1843	147	1990
14647	1513	16160	10614	496	11110	51679	3306	54985	113428	9358	122786
5700	836	6536	10864	790	11654	243	72	315	43919	4435	48354
1744	257	2001	2719	175	2894	35	5	40	10840	1442	12282
45	19	64	294	40	334	6	1	7	1665	196	1861
533	115	648	4927	816	5743	4		4	12556	1365	13921
12849	1539	14388	10440	789	11229	672	39	711	44025	3704	47729
480	38	518	1670	84	1754	80	2	82	3916	188	4104
128	5	133	823	7	830	2		2	1430	24	1454
514	14	528	1096	99	1195	1		1	2338	158	2496
12578	557	13135	4914	123	5037	887	13	900	31052	1353	32405
97	17	114	2430	473	2903	46		46	8914	2514	11428
3307	419	3726	10968	2133	13101	508	59	567	34534	3805	38339
31	2	33	690	225	915	1	1	2	958	377	1335
11176	1557	12733	41040	6265	47305	918	265	1183	139726	16697	156423
65	22	87	187	19	206				574	222	796
12686	1488	14174	24641	2369	27010	661	120	781	81458	7015	88473
791	142	933	2070	140	2210	27	4	31	4870	324	5194
1353	82	1435	768	27	795	14	1	15	3157	140	3297
136	172	308	1305	70	1375	18	2	20	2934	292	3226
281	33	314	326	3	329				987	64	1051
6667	292	6959	5633	568	6201	1971	46	2017	24815	2131	26946
3712	326	4038	7281	760	8041	477	87	564	41161	4745	45906
9975	434	10409	4886	798	5684	741	28	769	47499	4034	51533
105634	11193	116827	180496	25288	205784	59501	4183	63684	746203	81868	828071



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shown that often the so-called "illegal" is the result of the ruling of the administration or the State Superintendent of Schools, and that with changes in personnel come changes in ruling on this point. Citizens of the various states can well afford to inquire whether the iron hand is already at work in their institutions of higher education.

2. *College youth not opposed to Religion and the Church.* It is most remarkable as well as revealing that 88.3% of the students in 1171 institutions, or 730,632 out of 828,071, expressed a definite religious preference. Of the others, only 5.5% had no preference and the schools had no information on 6.2%.

In the Catholic schools 98%, in the Protestant schools 93.4%, in the Independent schools 87.7% and in the State and Municipal schools 84.7% of the students were frank enough to state a religious preference. If information were secured on those students for which no information exists at present, the percentages might be raised a couple points, especially in the state and the independent institutions.

We do not deny that there are dangerous influences at work in some institutions, but we do wish to affirm that college youth have not lost their faith as some would have us believe. It is admitted that going to college causes a radical change in childish views and that during the Sophomore year there is a distinct tendency away from religion in contrast to the situation in the Freshman year. On the other hand, during the Junior and Senior years there appears to be a return to or more interest in religion and religious activities. The evidence of this survey abundantly supports the conclusion that, if students are not interested in the services of the Church and in religious service, most of the disinterest started before they went to college and university.

3. *Denominational rank not correlated with the rank in student preferences.* Table 8 exhibits the number of students preferring the various churches arranged according to number. Percentages are also indicated. In comparison with the Kieffer statistics, our figures are indicative of cultural attitudes within denominations. According to the Kieffer statistics the first ten religious groups in the United States are Roman Catholic, Baptists, Methodists, Lutherans, Jewish Congregations, Presbyterians,

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TABLE 8  
DENOMINATIONAL PREFERENCES BY NUMBER AND PERCENTAGE

Denomination	Number	Percentage
Methodist .....	156,423	18.89
Catholic, Roman .....	122,786	14.83
Baptist .....	99,219	11.98
Presbyterian .....	88,473	10.69
Christian-Congregational .....	48,354	5.84
Episcopal, Protestant .....	47,729	5.76
Lutheran .....	38,339	4.61
Hebrew .....	32,405	3.90
Disciples of Christ* .....	13,921	1.68
Christian Science .....	12,282	1.48
Latter Day Saints .....	11,428	1.38
Reformed .....	5,194	.63
Adventists, Seven Day .....	4,620	.56
Evangelical .....	4,104	.50
Unitarian .....	3,297	.40
United Brethren in Christ .....	3,226	.39
Friends-Quakers .....	2,496	.30
Brethren, Church of .....	1,990	.24
Church of God .....	1,861	.23
Evangelical-Reformed .....	1,454	.18
Mennonite .....	1,335	.16
Universalist .....	1,051	.13
Baptist, Seven Day .....	903	.11
Moravian .....	796	.10
Others .....	26,946	3.26
No Preference .....	45,906	5.55
No Information .....	51,533	6.22
Total .....	828,071	100.00 per cent

\* A communication is received from Miss Lura E. Aspinwall, National Director of Student Work of the Disciples of Christ, stating that for the year 1935-36 her office received figures indicating that there are more than 22,000 students of that denomination in some 300 institutions. The discrepancy between the two set of figures is probably due to the fact that in some parts of the country this church is known as Disciples, in others as Christians, and in still other sections as Churches of Christ. In this Survey we used what is designated as the *official* name of the church, namely, Disciples of Christ. Undoubtedly some listed in "Others" should be included under the Disciples of Christ.

Protestant Episcopal, Disciples of Christ, Eastern Orthodox, and Congregational-Christian. The first ten of this study are: Methodist, Roman Catholic, Baptist Presbyterian, Congregational-Christian, Protestant Episcopal, Lutheran, Jewish, Disciples of Christ, and Christian Science. Some of the striking contrasts are these: with the Kieffer statistics the Congregational-



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Christians rank 10th, with our figures they rank 5th; Kieffer ranks the Christian Scientists 19th, our study places them 10th; Kieffer ranks the Unitarians 30th, our figures show a ranking of 15th.

The Evangelical-Reformed are ranked by Kieffer 11th while our figures place them 20th. We feel that many students in recording their preferences merely placed the word Evangelical, forgetting the merger of the two groups.

Denominations can well afford to encourage their youth to attend institutions of higher education. The Church which neglects education dies.

4. *The religious opportunity of the American campus.* To declare that the American campus offers the world's greatest missionary opportunity is to leave a wrong impression. While we do not know what percentage of the students are actually members of the churches, there is every reason to believe that a large percentage of those expressing a preference are in actual affiliation with some church.

On the other hand, the fact that such a large percentage of American students do express a religious preference, and the further fact that here are the potential leaders for the next fifty years in all walks of life—these facts should awaken all churches to the opportunity which the campus does offer. Christian youth moulded into leaders will determine the survival of many institutions held dear to the American heart. The American college has developed a leadership significant in American history and important in the world's affairs. The Church's interest in these youth as they go to the American campus will determine to a large degree the status of a Christian culture and civilization here and America's leadership in the world.

# Whither in Education?

By THE REV. J. C. PINKERTON  
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IT WOULD be impossible in brief space to present a complete study of the trend of education. One can not do more than call attention to a few facts which are of prime importance in seeking the answer to our question—Whither in Education in America?

To begin with, we must not lose sight of some very significant pages of history. In his book, *Education In The United States*, Richard G. Boone, in the Introduction, asks "Whence, then the idea of control, of society, and the family?" "For these," he says, "are the flower of culture for which institutions exist. Of whom and where were learned the lessons of self-mastery and direction, of distributed sovereignty and cooperation? For these make a general education, not so much possible, as safe. They can not be supposed wholly unknown to Puritan and Huguenot Europe; and yet the want of them has made her the battleground of the centuries."

In another place he says: "The true parent of the present system of teaching was the Reformation. Protestantism meant, not so much independence, as a growing fitness for independence." Again: "Among the early colonists to this country were specimens of both individuals and families from the highest level of English thought. There were English Churchmen in Virginia, English Puritans in Massachusetts, English Catholics in Maryland, and English Quakers in Pennsylvania. And, not ignoring the early educational attitude of Dutch and Swede, Spanish Saracen and modern German, the united colonies were founded and school systems organized by somewhat homogeneous forces—a people of common stock, having common political instincts, and with the tradition of common institutions. In England they sprang from a superior class: a rank that produced Milton, Sir Walter Raleigh, and Locke; Hampden and Cromwell; Carver, Eaton, and Winthrop; Robinson, Cotton, and Davenport. Of the first six hundred who landed in Massachusetts, one in thirty, it

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is said, was a graduate of the English Cambridge. These and their companions were rare men. They had a schooling for a service the like of whose execution, in completeness and good sense, the world has never equaled.

"With matchless wisdom they joined liberty and learning in a perpetual and holy alliance, binding the latter to bless every child with instruction, which the former invests with the rights and duties of citizenship. They made education and sovereignty coextensive, by making both universal."

But, not only were the English colonists alert to the necessity for education that should be Christian: the same was true of those in the New Netherlands. The Dutch settlement in N. Y. received in 1630, from the Holland States general, an executive decree in which occurred this order: "Patroons should particularly exert themselves to find speedy means to maintain a clergyman and a schoolmaster, in order that divine service and zeal for religion may be planted in that country." It is matter of record that in this same settlement "during this early period, from the first, teachers, whether of private, parish, or public schools, were subject to an established and formal examination: and, while licensed by the council of 'nine men' must be sanctioned by the deacon of the Church."

Looking farther to the south, we find that as early as 1619 Parliament made a grant of 15,000 acres of land in Virginia for an university. "It was to be a great Episcopal college." This project went forward well, but was thwarted by the fierce Indian war of 1622.

The effort of Boston for a school of advanced learning, seconded by a munificent donation from John Harvard, gave the colonies their first college, in 1636. The purpose and character of this school may be judged by this tidbit from its early requirements: "The Bible was systematically studied for the entire three years, Ezra, Daniel, and the New Testament being specified. A year was given to catechetical divinity. Daily prayers must be attended "at six o'clock in the morning and five o'clock at night all the year long!" at which time students were required to "read some portion of the Old Testament out of Hebrew into Greek, and the New Testament out of English into Greek, after

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which one of the Bachelors or Sophisters should logically analyze that which was read."

No less Christian was the attitude at William and Mary, nor at Yale. It was to be called "the school of the Church." And when its first board of trustees was set up it consisted of ten men, all of whom were "clergymen." They met a year later, and formed a society of eleven clergymen, to "take initial steps." Another example which might be cited is the Massachusetts Law of 1647.

But why continue? These brief and scattered quotations from the pages of our early history serve to indicate the attitude and temper of our nation's fathers with regard to universal education in the colonies: no less clear is the point that they understood that only Christian education would be either adequate or safe. Nor had the attitude changed at the time of the formation and adoption of the Constitution.

Such is our rightful heritage. Where, then, has gone the cherished treasure? It surely is a far cry from the ideas and ideals cited above to the present situation wherein the Bible and the Christian religion are either utterly neglected in so many of the schools of the land, or else absolutely forbidden by law? In spite of the fact that the Christian Church is the mother and the nursery of education in the United States, this, her favorite child, has been taken over by the State—and the mother's interest and influence largely denied and obstructed. Her deep care is perpetuated only in the Church-related college.

The State should be again made aware of the origin and history of her schools—elementary, secondary, and university. And particularly aware of the great actuating motive back of them all—namely, the inculcating of the Christian religion and training in morals. Further, the State should be reminded that at the present time the Church-related colleges are caring for the education of more than one half of all students enrolled, while at the same time the church membership are bearing their share of the expense of all the tax-supported college and universities.

A great responsibility rests with the Church. She must assume the task of preserving a proper balance in education. It is patent that in the tax-supported schools there is a tendency to

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overemphasize the so-called scientific and "practical" courses in the curricula. It is notorious that many administrators, from university presidents down to superintendents of local primary and secondary schools make but one requirement of the teacher candidate: "Can he teach his subject?"—little consideration being given to his general education qualification, and none whatever to his moral or religious fitness. For some half a century, now this attitude has largely prevailed. May it be that we find here in large measure the cause of the attitude of the present adult generation toward religion, and the resultant devastating decline in moral standards?

Another factor calls for our consideration, namely the modern "accrediting" system. We believe in—and we must forever believe in—high standards of scholarship as a *sine qua non*. But we must, also, never lose sight of the fact that we are in danger of producing a generation of scholarly and polished pagans; and that such, assuming the national leadership, would speedily deliver the nation to a reign of godlessness—and then to darkness. It is therefore the solemn duty of the Church ever to be vigilant as to the standards set up by these agencies, by which they may either accredit or discredit a college. There is at present disturbing evidence that undue weight is being given to matters of physical equipment and financial endowment: thus the measurement of our American educational institution by a standard of "gold" begins to emerge. The Church must reiterate the truth that the final test of a college is to be discovered in the character of its faculty personnel, and reflected in its alumni, rather than in the magnificence of its physical equipment and the munificence of salaries paid to its instructors. There is still rich food for reflection in the saying attributed to James A. Garfield, that "Mark Hopkins on one end of a log, and an eager student on the other, would make a good college."

From all this—and volumes more that might be cited—it is manifest that the present condition and trend of education in the United States call for serious consideration.

There can be no true education where the sovereignty of God and the kingship of Jesus Christ are left out. The only agency in the world that presents an education rounded out at this point

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is the Church, or, the State working in cooperation with the Church. Under the present conditions, therefore, the Church rests under a double responsibility: she must provide for her children opportunity for such an education, and for as many others as she may be able to influence. Again, she must by a friendly and persistent persuasion secure the restoration of the Bible and its teachings to their rightful place in all the tax-supported schools.

Meanwhile, what? Well, if the present flow of funds from our church constituency for the support of our colleges is a true criterion, we need to begin to stimulate that nerve. The Church seems to be quite dull to its opportunity and its responsibility. This is evidenced also by the comparatively small proportion of budget funds appropriated to this primary purpose.

We need to recall the founders of Harvard, by way of example. It is recorded in her history that at the beginning, "All did something, even the indigent. One subscriber a number of sheep; another nine shillings' worth of cloth; one, a ten-shilling pewter flagon; others, a fruit-dish, a sugar spoon, a silver tipped jug." And one, "a peck of corn." "No rank, no class of men, is unrepresented. The school was of the people."

If our Christian constituency could be awakened to a realization that the great ideal of education, so nobly and heroically inaugurated, must be perpetuated if American institutions are to stand, and our nation to live, it should not be difficult for them to enter into such a fellowship of sacrificial giving as would lift the burden of financial uncertainty from the Church-related colleges and so set them free to carry out the great purpose for which they were brought to birth.



# The Church-Related College in Cultural Education

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"WORDS," said Thomas Hobbes, "are wise men's counters, but the money of fools." Certainly the word culture is not a term of fixed meaning, but a counter whose meaning has changed with each new age. In medieval Europe it allied itself closely with piety, assumed an acquaintance with Aristotle, and implied a mastery of Latin grammar and composition and a knowledge of logic and theology. In the Renaissance Plato was added to piety, and culture suggested a knowledge of the Greek languages and literature as well as the Latin. In the modern world new languages have developed, new literatures have emerged, new fields of knowledge have come of age, and the distinguishing feature of our cultural life is no longer a knowledge of theology, or Latin and Greek, or the old humanities, but rather, our technical and scientific knowledge. This is the age of science, and the meaning of culture is being enlarged and revised to accommodate the new intellectual order.

Our churches recognize that education and culture are changing their meanings, but instead of attributing it to the new forces of society, they have a tendency to blame it on the Godlessness of the colleges. Because we find it impossible to recover a day that is gone, they are inclined to scold us for the new day that is here. Because we are no longer able to define culture so largely in terms of prayer meetings, church attendance, Bible study and evangelism, they frequently charge us with failure in our appointed task.

As a matter of fact, we have not failed. Our ideals and principles have not changed: we have merely made an inevitable adjustment to modern science, to modern young people, and to a modern world. In their own fashion, the churches are making a similar adjustment. Certain adjustments that we have made have lessened the differences that distinguish the church-related

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colleges from those supported by the state. At one point, however, the reverse is true. In our adjustment to the growing field of the social sciences, we can bring a purpose and a point of view that is bound to differentiate our institutions from those of the state. And that difference will increase both our importance to society and to the church.

The world is beginning to sense that scientific culture is not enough. It is becoming evident that if ethical control does not accompany technical advance, if values do not keep pace with facts, if soul does not grow with body, twentieth century science simply puts new power in the hands of fools and barbarians. What is the advantage of having machines to lift the burden of toil from human shoulders and produce new wealth, if this does not make possible higher living standards, and increased security against unemployment and want? What is to be gained by having the saving forces of hygiene, medicine, and surgery, if these are to be offset by new diseases of civilization that are emerging because we do not know how to live? What is to be gained by reducing infant mortality and eliminating the diseases of childhood, if our choicest young people are to be poisoned by gas, murdered by machine guns and mangled by terrible engines of destruction in the beauty and glory of war?

One of the earliest of the Christian apologists observed in his Epistle to Diognetus that "What the soul is in the body, that the Christians are in the world." Christians, he goes on to say, are not citizens of any limited kingdoms. "Every foreign country is their fatherland. . . . They obey the appointed laws, but they themselves surpass the laws in their own lives. . . . They love all men." And because of the values they reverence, they "hold the world together."

Today, as in the second century, it is the Christian forces that hold the world together. They transcend racial and national differences, they build international good-will, they lay foundations for brotherhood. Wherever they are, if they are truly Christian, they substitute love for hatred, trust for suspicion, peace for war.

What is the distinctive function of the church-related college in cultural education? It is to hold the world together by Chris-  
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tian cultural values. We shall do this in the old way insofar as we can. We shall continue to insist that a knowledge of the Bible is a part of the equipment of every cultured man. We shall use our chapel choirs and our chapel speakers to introduce our students to religious values, and make them more sensitive to the things of the spirit. We shall select as faculty members men who are devoted to Christian values, and whose lives exemplify Christian culture. We shall use the fine arts and the classics as gateways to the realm of truth, beauty, and goodness. We shall maintain an atmosphere that is in every way friendly to religion.

But in addition to this, we shall seize the new opportunity we have in the field of the social sciences to apply the teachings of Jesus to social and economic institutions, to international relations, and to the problems of modern business, race relations, and war and peace. We shall do this not only by introducing new courses in these developing fields, but by giving special encouragement to cooperative and peace movements on the campus, by definitely discouraging nationalistic and militaristic movements, and by resolute opposition to all domestic and foreign policies that deny Christian values. Our peculiar service is the point of view we bring to cultural education. It is the preaching in and out of season that we live in an inter-dependent world; it is our devotion to the task of training men and women who will "hold the world together."

## Additions to the Office Library

**The Education That Educates.** Marion E. Cady. Fleming H. Revell Company, New York. 1937. 260 pp. \$2.00.

A very careful study of Hebrew education as compared with Ancient and Modern Systems and an application of the principles and methods to present day educational problems. The author believes these principles offer the cure for our educational ills. Every student of Christian education needs this book.

**Surveys of American Higher Education.** Walter Crosby Eells. The Carnegie Foundation for the Advancement of Teaching, 522 Fifth Ave., New York City. 1937. 538 pp. Very valuable Surveys and Analyses.

**Ministerial Training in Eighteenth Century New England.** Mary Latimer Gambrell. Columbia University Press, New York. 1937. 169 pp. \$2.50.

A valuable chapter in the history of ministerial training in America, with special reference to the procedures of congregational education.

**The Improvement of Education.** Fifteenth Yearbook, Department of Superintendence. National Education Association of the United States, Washington, D. C. 1937. 328 pp. \$2.00.

Third volume in a series of three on the relationship between education and a changing society. Helpful aids on material and methods of school publicity and educational interpretation.

**I Bring You Joy.** Alice Bishop Kramer and Alfred Ludlow Kramer. A. Ludlow Kramer, New York City. 1937. 88 pp. 50 cents.

A simple but suggestive statement of how to find God.

**God.** Walter N. Horton. Hazen Foundation, Inc., 1937. Association Press, New York. 66 pp. 50 cents.

Valuable for seekers after, as well as believers in God.

**Religious Living.** Georgia Harkness. Hazen Foundation, Inc., 1937. Association Press, New York. 65 pp. 50 cents.

Suggestions for finding the way to religious living and growth in power.